

# THE CONGREGATIONALIST

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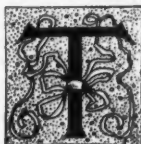
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(Shine sun and the earth make warm!);

A million shadows might

Just serve to turn it gray,

But, nathless, would prove no storm.

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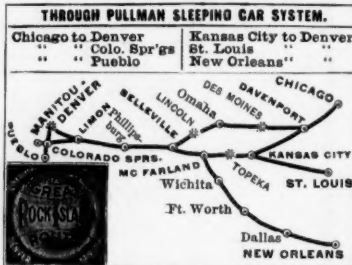
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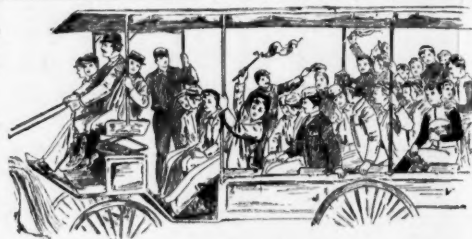
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# THE CONGREGATIONALIST

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## NEW EVENTIDE SERVICES, Nos. 17, 18.

Services of general worship, suitable for any sermon theme. The thought of No. 17 is expressed in the verse which appears on its title-page—"Abide with us for it is toward evening"; of No. 18—"Eternal light of light be with us now"; but these Services, and the two which follow, are prepared with the purpose of meeting the demand which has come to us for a series of services without special themes, which can be used upon any occasion, and which do not confine the pastor to any particular subject for his address.

"We hope that you will continue to publish these helpful responsive readings. Those which we have purchased, nearly the entire set, have been used in several different churches and some of them several times by us."—*Buffalo, N. Y.*

WE call attention to the statement by the officers of the American Board on page 256. Such an appeal should not be allowed to fail of its desired effect. The debt remains the only important hindrance to the more swift and effectual advance of the great work of the board. Harmony exists in its counsels, the spirit of cordial co-operation is apparent, its missionaries never were more competent or zealous, and there are inviting openings in almost every foreign land where it is represented. If it could enter upon its coming financial year free of debt the moral relief and impulse would be even more inspiring than the financial. Cannot this result be accomplished? Hard as the times are, they are beginning to be better and, however this may be, there evidently is still plenty of money for other uses in thousands of Christian pockets. Cannot that \$150,000 be raised before September?

President Warren of Boston University has proposed the foundation in this city of a Museum of All Religions. In it would be collected religious books, examples of the furnishings of altars and shrines, religious relics, emblems, idols and other objects illustrating the character or history of the different religions of the world. There are many good people who are easily shocked and the proposition has called out the objection that, since Christianity is the only true religion, it is wrong to seem to put others upon a par with it. But this attitude is not necessarily involved. To provide and use an opportunity for the study of the development of the religious spirit in mankind—a most beneficial study, too—is not to take the position that any manifestation of that spirit is entitled to equal reverence with every other. On the contrary, nothing else probably would be demonstrated more impressively by the establishment of such an institution than the fact of the differ-

ences between the many religions of men and the kindred fact that the Christian religion is both inherently and historically very greatly superior to any other. If there be objections to the founding of the proposed museum, they certainly do not grow out of any need on the part of the Christian religion to fear the freest and fullest comparison with any other.

The proposition to try Prof. R. T. Ely, of the University of Wisconsin, on the charge of having taught socialistic and anarchistic doctrines to his students, and of having illustrated them in conduct at first strikes one as ludicrously absurd. Nor does this aspect of the matter disappear the more it is studied. Whatever Professor Ely's practice may have been, and we have no doubt that it has been as worthy of a good citizen as he insists, certainly his published works contain no such dangerous doctrines as is alleged, and the later ones are more conservative than the earlier. If his trial proceeded fairly upon the merits of the case we do not see how there can be but one issue. But there is another side to the matter which it is worth while to have emphasized. In these days, when loose thinking and reckless speech do so abound and often are so mischievous, it is not an unmixed evil to have public attention fixed afresh, even in such a manner as in this instance, upon the grave responsibility of any man for the influence of what he utters or writes or does. This is peculiarly true in the cases of all who instruct the young. There is far too much hasty or illogical reasoning and far too much jumping at conclusions on the part of some who are looked up to as leaders of thought and pioneers in moral reform. If this trial of Professor Ely should cause others, who are insufficiently careful about their expression of opinions upon social or religious questions, to take more heed of the possibility of their doing mischief, it will not have been in vain.

It is reported from Rome that the Pope is about to make Archbishop Satolli's delegation to the Roman Catholic Church in the United States absolute and sovereign, that is, to make him entirely independent of all authority except that of the Pope himself. Satolli certainly has seemed to wield an almost unrestrained power in Roman Catholic matters thus far since his coming. But he has been subject to the College of the Propaganda at Rome and the American prelates who have felt his installation in authority over them to be a grievance and his interference with their methods and policies of action to be at once an insult and a menace, have gone to Rome with their complaints. Apparently they are about to have their answer in this enlargement by the Pope of Satolli's powers and freedom. It is evident that the Pope is well aware of the divided state of American Roman Catholicism and hopes to compel an outward if he cannot an inward harmony. It looks, too, as if the more en-

lightened Romanists, such as Archbishop Ireland, had found largest favor with this official who came over here a year or more ago apparently to act as the eye, the ear and the hand of the Pope himself, and whose influence in the American Roman Catholic Church thus far certainly has seemed for the most part in unexpected harmony with sound theories of education and patriotism.

Never was the call for wise, able, tireless Christian leaders more urgent than now. Young men never had more inspiring opportunities offered them in the ministry than today. We admit that the ranks of the ministry are well filled in numbers, that many are crowding into those ranks with inadequate preparation and qualifications, and that many from other denominations are eager to listen to invitations to occupy the desirable places in our own. Yet when did ever so great questions in religion and ethics press for answer as now? When did men ever more need inspiration from heaven to maintain their integrity and to give themselves to public service? The pulpits of strong churches, like the First in Springfield, Mass., and the First in Denver, Col., are waiting for leaders. Weak churches in irreligious communities can be made to exert transforming influence when led by men strong through the indwelling Spirit of God. Nations are to be molded into righteousness and inspired with love by men who know their fellowmen and who have the power of God. There are ministers enough to supply every Congregational church which can offer a reasonable support. But to men of exceptional ability, who will make sufficient preparation and who are controlled by one supreme motive, the calling of the ministry offers greater opportunities than ever before.

## THE LESSON OF THE TARIFF STRUGGLE.

When the tariff laws of a nation are to be altered and a new commercial policy entered upon, the wise and natural course to be followed seems plain. A board of financial experts ought to be appointed. It should include representatives of different sections of the country, and of at least the two most important political parties. It should consider the commercial condition and relations of the nation, internal and foreign. It should be required to report to the national congress within a reasonable time and as nearly unanimously as possible a measure believed likely to serve the public need for at least the next ten years. Such a report, after opportunity for reasonable but not excessive debate and amendment, should be enacted into law. That is the manner which some nations, we believe, do adopt, and which every nation ought to adopt, when its tariff laws are to be revised.

Instead of pursuing some such prudent and practical method the citizens of these United States have allowed the inevitable

modification of our tariff laws to become the football of political parties. Nearly three-fourths of a year have been spent upon a task which could have been done better in a few weeks. The business of the country has been allowed to be kept at a standstill. Millions of dollars have been literally thrown away. Not a little actual physical distress has resulted. And finally a bill has been passed which, in spite of some good features, apparently illustrates no particular principle or policy and is disliked as truly by its supporters as by its foes. It is a hodge-podge of petty barterings and concessions instead of a statesmanlike treatment of a great public question. The grave subject involved has been treated by too many of our legislators with recklessness, frivolity and little concern for anything but purely partisan advantage. Not how to lift the nation out of its distress and peril, nor how to devise and formulate some broad, wise, public-spirited policy, beneficial to the whole people and for years to come has been sought for, but how to secure more money for this man or corporation or more privilege for that special line of business, and how to "put the other political party in a hole."

There hardly has been a more discreditable or more ominous fact in the whole history of our country. Selfishness and greed have ruled, and, in spite of some honorable exceptions, without much distinction of party. Nor is this all. A few senators, a mere handful and not one of them a man who has won the general respect of his countrymen, have been permitted to assume and assert the power of dictating to the nation what policy it should adopt. Public authority and public sentiment have been opposed to them but, because of stupid loyalty to foolish traditions of senatorial legislation, have been unable to control them, and they have fairly bullied Congress into yielding. Their action has set people to thinking seriously and it is time. Graver questions than any connected with the tariff have been raised. Thoughtful students of our public affairs are asking whether the people rule any longer in the United States; whether republican institutions are accomplishing their object if selfish, reckless triflers with the nation's prosperity and safety can so misuse them; and whether our public men, who ought to be statesmen and to be controlled willingly by considerations of honor and righteousness, can be depended upon any longer to recognize the claims of ordinary fairness and decency.

We have faith that our republican institutions will be reformed and will endure. But this can be only by a fresh uprising of the people. There must be a general revival of loyalty, of brave, unselfish patriotism, and there must be no mistake as to the nature and extent of the specific remedy which is needed. Some are demanding the abolition of the Senate. But that would be a foolish resource. Others advocate the election of senators by a popular vote, a course which would possess some advantages but would involve the sacrifice of certain of the most useful features of our present system of legislation. Neither remedy would go to the root of the difficulty. What is needed is not a change in the form of our national legislature or in the method of choosing its members, but an improvement in the character of the men who are chosen.

We must put more pure, more just, more

intelligent, more fearless men into public office. Honorable political partisanship is possible and unobjectionable, but the time has come to have done forever with that petty, stupid, uncandid and too often malignant partisanship which has become a curse of our times. A sharp stop must be put to the purchase of office either by money or promises of preferment. Moreover, this reform must go as deep as the disease. It must begin at the bottom. We must have better men in our State legislatures, town and city governments and ward committees. So long as the people of the United States consent to have its legislation done chiefly by third-rate men, just so long will it usually receive only third-rate legislation. It will deserve to be and will be the object of the world's derision.

All legislators take their tone largely from those who elect them. The incompetence and apparent corruption in the national Senate is due partly at least to a prevalent low moral standard in politics throughout the nation. The chief lesson of the recent scandalous tariff struggle at Washington is that we need a higher type of public men and that, in order to secure it, there must be a toning up of the moral sense of our whole people.

#### KEEPING THE LORD'S DAY.

Efforts have recently been made in Cambridge and in other suburban cities about Boston to enforce Sunday laws, and some of these efforts have failed. According to legal opinion secured by the mayor of Cambridge, the laws were too strictly interpreted. According to the advice of several of the Boston daily newspapers, the better way is to let the laws remain on the statute books, but to make no effort to enforce them.

No advice could be worse than this. The surest way to encourage disregard of law is to teach the people that some laws are made to satisfy a demand for them, but that they are meant to be a dead letter. Especially vicious is the counsel that the enactment of any law should satisfy the public conscience, leaving men free to ignore it in practice. The counterpart of dead formality in religion is dead law in the administration of government—a kind of state sanction of hypocrisy.

The purpose of Sunday laws is to protect the first day of the week as a day of rest, for the highest good of the individual and of the State. These laws ought to be fair to all classes to secure this purpose, and they ought to be enforced for the good of all. Without such laws the liberty of the working classes would be destroyed.

But to the Christian the Lord's Day brings privileges which law cannot create, and of which he cannot be wholly robbed except by his own free will. Christians keep the day because they are the Lord's people. Regular recurring periods of public worship are necessary to their spiritual life, and the Lord's Day brings to us the opportunity to meet Him in His house. Without it Christian fellowship could not be maintained, nor the spiritual life, which is toned up by the meeting together of those who have entered into covenant with Him. It is also the day for the conscience, when men consider their duties to God and to their fellow-men, when temptation to evil is checked, when truth is exalted and honor is stimulated and unselfish service to men is made attractive and patriotism is fostered and love grows. The Lord's Day, kept for wor-

ship, rest and recreation, with God's presence recognized as controlling, is the greatest safeguard of liberty, mutual confidence and peace, the most powerful influence to lift the whole people upward to God.

The Lord's Day affords to every one, once a week, an opportunity to do good. It is a great public institution, civil and religious. If its religious element were lost, its value as a civil institution would soon dwindle away. That element can be kept only by the faithfulness of each follower of the Lord. Temptations are strong at this season, and indeed at any season, to put aside the higher good for the lower pleasure. Bicycle "meets" and "runs," excursions of all sorts, or mere idleness, entice the disciple from both the private and public meeting with his Lord. But such pleasures are purchased at too great cost—the deadening of conscience and of love to God and men, indifference to public good, lower value set on life. The Lord's Day will not decline in power if each Christian will faithfully keep it, as often as it returns, according to the dictates of his own conscience, and in response to the craving of his renewed life to meet God and His people and to lead men into His service. Each one who does his duty in this matter will receive a bountiful reward.

#### THE CONGO-FRENCH TREATY.

On Aug. 14 a treaty was signed between representatives of France and of the Congo State in Africa which puts a new face upon affairs. France has just ceded a small amount of her comparatively useless country to Liberia and has obtained in return the Cavalry River, the acquisition of which is decidedly important to her. But this new arrangement with the Congo State is much more important. It provides that the French territory shall extend to the basins of the Congo and the Nile. It also provides for the renunciation by the Congo State of the lease of territory granted several months ago to that state by England, and thus it modifies and practically neutralizes the treaty with England by which the English secured control over a continuous strip of soil from the northern to the southern end of the African continent.

This is a sharp check to the aggressiveness of England. It not only deprives her of actual and valuable territory and of a strategic position essential to the increase of her power in Africa but also its moral significance is important. It is a blow to British prestige. It cannot fail to have considerable weight against England in the minds of the native African rulers. Apparently the results of the English treaty with the Congo State have not proved to be as satisfactory as was anticipated. But nobody seems to have expected France to step in so openly and to enlarge her own boundaries so extensively at the expense of England.

Apparently England must make the best of the situation. She probably will accuse France of sharp practice, but it is only what she herself often has been guilty of. She will perhaps remonstrate with the Congo State and threaten it, but she will not take any course involving war, because that would mean war with France also. The simple truth is that the territory at issue, comprising much of the Bahr-el-Ghazal region, is important alike to England and to France. The former tried to secure it and thought she had succeeded but now learns that the latter has won it. Perhaps it is too



much to say that France has outwitted England, but certainly France has gained what England has lost. As for the progress of commerce and the development of Christian missions in the region involved, it probably makes little difference which nation is in power.

### ARE YOU GAINING THE UTMOST BENEFIT FROM YOUR BIBLE?

We are so used to the possession of the Bible that most of us probably fail to appreciate what the lack of it would mean. Yet are there not too many, even throughout Christendom, who practically have no Bible because they almost might as well have none for all the good they directly gain from it? Are there not many among professed Christians who neglect it, even though they would be ashamed not to be familiar with the poem, novel, history or scientific treatise which happens to be the subject of current comment?

The utmost benefit to be gained from one's Bible means not merely the best kind of advantage and help but the most of them. You may learn from it the principles of righteousness and some rules for the application of such principles in your daily life, and this is much. But it is not enough. It is only the beginning. Your knowledge may remain only intellectual. Your heart may still be hardly touched. The Bible is meant to quicken the vividness and tenderness of your relation to a living, loving personal being even more than to teach you a system of religious truth.

In a word no one gains the utmost benefit from the Bible until he has found God in it, through Christ, and has appreciated that it is like a letter from his heavenly Father meant for and sent to him personally as truly as though there were no one else in the world to receive it. Moreover the degree of this appreciation increases continually as one reads the Bible with prayer for the Holy Spirit's enlightening help. There is no affectation in that sense of a sweet, conscious, trustful intimacy with God which often is witnessed, especially in mature, experienced Christians. It is as natural as the close, beautiful intimacy between the dearest earthly friends and is far more precious.

The right use of the Bible involves an honest endeavor to live according to its teachings. He who thus studies and obeys it may be sure of winning at last that blessed knowledge of God which is its supreme benefit.

### THE WEEK IN REVIEW.

The ratification by the Senate of the treaty with China recalls the recent conclusion of a very different treaty between China and our next neighbor, Mexico. We have secured the formal consent of the Chinese Government to the exclusion of its subjects for a term of years, while Mexico opens its ports for free interchange of commerce, travel and residence. The latter seems, on the face of it, a more fraternal, republican agreement, but the former undoubtedly expresses the settled purpose of the majority in the United States, and even, we believe, of the majority of Christians, who feel that there are already too many racial complications in our national life and too many divergent moral codes to be reconciled or overcome to make it wise to welcome the mingling of Mongolian blood, or the influence of Chinese ethical practices. It will be

well to watch the effect of the free ingress of the Chinese to the nation just across our southern border. Will they dominate the Spanish Americans as they have dominated the Asiatic races wherever they have settled? Will the history of their coming to California be repeated, and the Mexican civilization rise in protest against their presence, as the American was forced to do? Will the Papal Church of Mexico attempt to win and mold them? Differ as men may conscientiously on the question of excluding the Chinese, all must be thankful that our laws of exclusion rest at last upon an international treaty agreement, and not, as heretofore, upon legislation which contradicted treaties and made us indictable at the bar of civilization for the crime of national falsehood.

When Senator Hoar was skillfully guiding the anti-lottery bill through the Senate one of the few men who dared come out in the open and oppose the reform measure was Senator Gorman of Maryland. Last week Senator Kyle of South Dakota, who up to 1884 was a Congregational pastor, attempted to induce the Senate to cleanse its wing of the Capitol of its bar-room—at least during the interval between sessions. He thought, as most other decent people think, that the national legislators should be above countenancing such an establishment. After a brief debate, in which Senator Gorman was the main opponent of the reform proposition, but in which no one who participated seemed to treat the resolution as of great importance or other than the butt for levity, Senator Kyle's resolution was practically killed by reference to the committee on rules. Senator Gorman opposes civil service reform, tariff reform, lottery extinction, saloon extinction. What good cause, pray, does he represent?

Our correspondent in Chicago describes the essential new facts in the industrial situation there. It ought also to be added that the Pullman Company has formally replied to the action of the Attorney-General and, of course, proposes to fight vigorously for what it deems to be its legal rights. Apart from the intrinsic merits of this particular case, and without passing judgment upon the motives of the Attorney-General in bringing suit, it is well, we think, for the people's representative law officer now and then to let the great corporations know that they must confine their operations strictly to those prescribed by their charters. One of the most significant events thus far of the investigation now under way in Chicago and described by our correspondent, has been the presence of a group of students of Chicago University sitting in the courtroom, bent upon gathering at first hand facts and impressions respecting problems in which they are interested and concerning which they are studying at the university. It is obvious that this way of gaining information is superior to the usual way. Prof. E. W. Bemis of the same university has been on the witness stand giving his prescription for the prevention of a recurrence of the like conflicts. He does not believe in compulsory arbitration.

The joint committee of business men of St. Paul and Minneapolis, who, together with Governor Knute Nelson, have been endeavoring to induce the railways to reinstate 2,500 men participating in the recent strikes, have announced the failure of their

mission. The companies announce that they cannot discharge their present employés, but when vacancies occur additional men will be employed on their merits; but as for promising employment to any particular class of men they cannot do it. In New England, whereas there is a disposition among manufacturers of textile goods to resume operations or increase the number of operatives at work, there is also the determination that necessity compels a lower rate of wages, and generally speaking the operatives concede the reasonableness of the decision. In New Bedford, Mass., many thousand spinners have rejected the reduction, have struck and are now out.

The centennial of William Cullen Bryant's birth was observed in Cummington, Mass., on Aug. 16. At least three thousand persons were in attendance, including many of distinction, and among them were Mr. John H. Bryant, the only surviving brother of the poet and eighty-seven years old, Parke Godwin, his son-in-law, Mrs. Julia Ward Howe, Miss Sarah O. Jewett, John Bigelow and Charles Elliot Norton. The orator of the day was Mr. Edwin R. Brown, of Sherwood, Ill., but addresses also were made by Mr. Godwin, Mr. Bigelow, Charles Dudley Warner, Professor Norton, Rev. J. W. Chadwick, Mr. A. M. Howe and Comptroller of the Currency J. H. Eckels. Mrs. Howe also read a poem and there were songs by John W. Hutchinson, of the famous Hutchinson family of singers. Letters also were read from Dr. Holmes and ex-Senator Dawes. Many different aspects of the poet's life, character and work were dwelt upon and the occasion was exceptionally enjoyable. It brought out plainly the lasting impressions which the poet's integrity and nobility of soul had made upon his age not less than those due to his distinctively literary powers and achievements.

The British House of Lords has rejected the evicted tenants bill by 249 votes to thirty after a sharp debate. This result was anticipated. The defenders of the vote claim that the House of Lords thus once more has performed its constitutional function of sending back to the nation at large for further consideration an important measure which has not become thoroughly comprehended by the public. The probable outcome of the bill will be its reintroduction at the next session of parliament, and its passage by the Lords as soon as they understand that the people mean to have it. So far as it is altered it will be broadened and rendered more inclusive and, if the Lords reject it again after all, a dissolution of parliament and a new general election will be likely to follow. Mr. Gladstone's health has improved considerably and there are those who think his return to public life and power to be possible if not probable. But we cannot see sufficient justification for such a belief. Sir William Harcourt, Chancellor of the Exchequer and leader of the House of Commons, is just leaving England for a long continental tour and may never resume his place as the Liberal leader. Sir William, who apparently cannot overlook the appointment of Lord Rosebery over his head as prime minister, and who has been a great force in English politics, will be much missed by the Liberals although not always easy to work with.

The most contradictory reports continue to come from China and Japan. During



the week there has been no fighting of any consequence. But the Japanese fleet is said to have shut up a Chinese fleet in the bay of Pe-chi-li and to have also cut off, by the same movement, the possibility of sending Chinese troops into Corea by water. As China must march her forces which go by land something like a thousand miles and through a most difficult country, while the Japanese, so long as the sea is kept clear by their fleet, can reach Corea by a sea journey of only a hundred miles, Japan apparently has the advantage in respect to occupying Corea. Japan is said to have landed 50,000 troops there already and to have the outspoken sympathy of the Korean sovereign. But another story is that the Chinese have already sent far more men than the Japanese into Corea. Those judges who ought to be best informed rank the two combatants as quite well matched but the news is so vague and contradictory that it is hardly possible to form a trustworthy notion of what is being done or is likely to result.

It is reported with some definiteness that a movement is on foot in Japan, doubtless the outgrowth of the war excitement in some degree but by no means wholly due to that, to secure the revision of the existing treaties with foreign powers, especially European and American, which give foreigners special privileges in respect to the holding of land and to taxation as well as the right of being tried for alleged offenses in their own consular courts instead of the Japanese courts. This is termed an anti-foreigner movement. But it is not necessarily antagonistic to foreigners. It is simply an assertion by the Japanese of their own rights. No self-respecting nation ought to be content to grant foreigners among them peculiar privileges of land holding and taxation or to allow foreign courts of justice to exist side by side with their own and with greater authority. There may be exceptional cases or reasons for maintaining the treaties as they are. But, unless there be, an Englishman or a citizen of the United States in Japan should neither expect nor receive any more special privileges than he would be granted in Spain or Italy and should be understood to be under the law of the land as in either of those countries. Foreign nations should not refuse to meet Japan half-way in revising these unjust treaties.

#### IN BRIEF.

We shall publish next week the first of a series of four papers by Rev. Dr. James Stalker of Glasgow, author of *Imago Christi* and *The Preacher and His Models*. They will contain the ripe wisdom of a great preacher, and will come as stimulating exhortation to the occupants of the pews, leading them, we hope, to new and higher conceptions of their privileges and duties as hearers of the Word. A search light from the pulpit is about to illumine the pews.

Not to be outdone by Congress, Chicago contemplates a new tax—on cats.

Dr. Theodore L. Cuyler has a positive and justifiable opinion upon the subject of sentimental, jingle hymns. He terms them "sensuous slush that savors more of Anacreon than of dignified devotion."

After commenting on the increase in congregations during the summer at the churches in a New England city, in spite of the various outside Sunday attractions, a correspondent of a Boston paper inadvertently adds, many of the "pastors are away and their pulpits are well supplied."

The price of opium is stated to have gone up one-third because of the Chinese war with Japan. If this increase could check the illegitimate use of the drug without making valuable and necessary medicines more costly also, it would be something for which to be thankful. By the way, is the teapot threatened also?

The new tariff bill puts paintings and sculptures on the free list. This is in the interest of the best intellectual culture and moral progress. The surprising fact is not that the admission of such works of art now is permitted without hindrance but that an enlightened nation ever should have offered any hindrance.

Eight years ago twenty-two counties in Western Kansas had 100,000 inhabitants. Today they have but 48,000. What a shrinkage of real estate values this means to Eastern investors! What a readjustment of families and homes! Some of the emigrants are going into the South, where more would go if the political and social conditions were other than they are.

The sane, healthy tone of Richard Burton's essay, *A Fallacy of the Realists*, is a result of heredity and environment. Heredity, because he is the son of Rev. Dr. N. J. Burton, for so many years pastor of the Park Church, Hartford, Ct. Environment, because it was written under the shadow of Mount Monadnock, where one, to be sure, can find slime in the swamps if he seeks for it. But most men prefer to gaze on Monadnock.

The Bryant celebration at Cummington last week recalls one of Lowell's bright sayings in regard to his brother poet. Writing to J. T. Fields, he said: "For my part I don't understand how Bryant holds out so long. Yet it was pleasant to see him renewing his youth like the eagles in that fine poem about the trees. He deserves to have a tree planted over his grave, which I wouldn't say of many men. A cord of wood should be a better monument for most."

Rumors to the effect that Rev. J. H. Stuckenberg, formerly pastor of the American Church in Berlin, was compelled to leave that society because he had become a Social Democrat and aired his opinions too freely in the pulpit have been current in this country. The congregation, through a representative committee, has publicly and authoritatively pronounced these rumors and charges "as unjust as they are false." So let this lie be taken out to the Potter's field and buried.

Careful observations by the representatives of the International Geodetic Union have just demonstrated that the earth's axis is loose, or, to put it in another way, the north and south poles wobble. This discovery, together with that of a new gas in the atmosphere, may explain to some people the current phenomena—political and social. A great many standards are wobbling—standards of morals, standards of literature, standards of legislators, etc. And as for gas—look at the Congressional Record, or scan the counters where fiction is sold.

It appears to be probable that the alleged doctoring of the accounts of the Atchison, Topeka and Santa Fé Railroad actually has taken place. It involves a loss of hundreds of thousands of dollars to those financially interested in that road and it suggests the query whether the affairs of any other road, which is making a plausible showing, are being similarly mismanaged. All railroad officials should realize not only the shame of dishonesty but also the fact that the public is in no mood to be trifled with in such matters.

The papers tell about a certain frequenter of horse races who lost \$250,000 last year in bets and has lost an equally large amount this year. "A fool and his money are soon parted" says the terse proverb, and the only regret

which most people will feel in behalf of such a man is because the money which he has lost, instead of going where it would do any special good, probably has passed into the possession of other men of similar character, who soon will lose it in their turn. But in the end a good deal of it will filter back into the useful business of the world.

The investigation of alleged abuses in public institutions—such as that which has been going on for a long time here in Boston—sometimes is necessary. But all concerned should co-operate to prevent its being prolonged indefinitely. Nobody wants to have paupers ill-treated. Yet moral enthusiasm often fades away unless able to set quickly about needed reforms, and this, we fear, is what some of the people involved in the Boston investigation are counting upon. But we believe that in this instance they will find themselves mistaken.

In his address at Ashfield last week Charles Eliot Norton laid emphasis upon the truth that intelligence without moral sense is a poor possession. He cited the case of Debs and Sovereign, of Gorman and Hill and of Cesare Santo, each of whom has gained unpleasant notoriety this last summer, as proof that all national and personal iniquity cannot be charged to ignorance. These men can or could read and write and are not lacking in intelligence. Yet this of itself has no saving power. What the world needs, more than anything else, is a renaissance of moral convictions.

The last Massachusetts Legislature very wisely amended the license laws so as to give the public, acting through the State Board of Pharmacy, more of a chance to get at and suppress those druggists who, disgracing an honorable business, have so often of late turned their shops into saloons. The investigation made by the Springfield *Republican* a few months ago, and the startling facts it presented respecting the sale of liquor by druggists in a typical town well reputed, showed to what proportions the evil had grown in the State. It is gratifying to know that the State Board of Pharmacy already has begun to enforce the new law and proposes to investigate thoroughly and act rigorously.

That Professor Mead's recent article was timely and provoked approval and dissent we have reason to believe. Last week two dissenting opinions were published, and this week one of the younger men of the denomination speaks out his mind in opposition to some of the veteran theologian's assertions or implications. It may be well to remember that Hon. Carroll D. Wright, United States Commissioner of Labor, than whom there is no higher authority in this country, has no faith in the theory of compulsory arbitration, and that not because his ethical ideals are lower than those of Dr. Lyman Abbott, Rabbi Schindler and Dr. H. L. Wayland, the most prominent advocates of it. Neither do the leaders of organized labor favor compulsory arbitration, for they see that, as a preliminary step to such an attempt, there must be a recognition by the state and a control by the state of organized labor, for before you can justly or practically begin to enforce the decrees of a tribunal both parties must be tangible, legally responsible, get-atable, as it were. A sheriff cannot levy on a vacuum. With the incorporation of labor organizations and the legal responsibility of all leaders and members, there would come some things that most of them do not desire, viz., responsibilities as well as privileges.

The scientists of this country have been in session in Brooklyn during the past week. As was becoming, an attempt to define the attitude of the scientist to truth was made by the president of the Association for the Advancement of Science. In the following, which is an excerpt from this definition, we have italicized certain phrases, which indicate that this particular scientist is open to the

indictment which Benjamin Kidd makes against scientists in his book on Social Evolution:

The one test of scientific truth is that it shall bear unlimited and untrammelled investigation. It must be not only verified but always verifiable. It welcomes every trial; it recoils from no criticism, higher or lower; from no analysis, from no skepticism. It challenges them all. *It asks no aid from faith: it appeals to no authority; it relies on the dictum of no master.* The evidence, and the only evidence, to which it appeals or which it admits is that which it is in the power of every one to judge, *that which is furnished directly by the senses.* It deals with the actual world about us, its objective realities and present activities. It does not relegate the inquirer to dusty precedents or the moldy maxims of commentators. The only conditions that it enjoins are that the imperfections of the senses shall be corrected as far as possible and that their observations shall be interpreted by the laws of logical induction.

## STAFF CORRESPONDENCE.

FROM NEW YORK.

### Seaside Meetings.

Our popular shore resorts, heretofore given up mainly to summer rest and recreation, are more and more every year attracting associations of more thoughtful people for purposes ranking under almost every head rather than that of amusements. This season, for example, Long Beach has had a Congress of Comparative Religions, holding through five days two daily sessions. Elaborate, scholarly addresses were given by experts in the several lines of thought and study pertaining to the subject. Dr. D. J. Burrell presided and lectured on the Fetish. Confucianism was treated by Dr. G. W. Knox; the systems of Zoroaster, Mohammed and the Theosophists, with the revived Aryanism of India, were learnedly discussed before interested listeners. Dr. Joseph Cook gave five lectures, in his peculiar vein, on Christian Theism, Family Life, Christian Missions, The Bible, etc. Dr. F. E. Ellenwood gave a discourse of remarkable power on The Contacts and Divergencies of the Ethnic Religions and Their Relations to Christianity. At this same resort, for seven successive weeks, have been conventions of, among others, the Long Island Chautauquans, the Christian Endeavorers, King's Daughters and Sons, the Epworth League, State Temperance Society, etc.

Ocean Grove and Asbury Park have also been more thronged than ever. At the Grove has been built a new "auditorium," said to seat between 9,000 and 10,000 people. Methodist camp meetings, making specialties of temperance and missions, alternately under male and female leaders, have drawn crowds, as have Mr. Yatman's evangelistic meetings, and lectures by Chaplain McCabe, Bishop Fowler, Drs. Palmer, Mandeville, Rev. J. L. Scudder and others. "Prohibition Park," on Staten Island, also gets its share of reformers, particularly when the temperance question is up. The Salvation Army held a ten days' encampment at the park lately. The army, by the way, is to build in Fourteenth Street, west of Sixth Avenue, a fine brick and limestone eight-story building, costing \$125,000, for its headquarters.

### The Philosophers.

This is a fearfully busy week in Brooklyn. The forty-third annual meeting of the American Association for the Advancement of Science, drawing in its train a long list of affiliated organizations, has called to our sister city a great crowd of men of science, representing, it would seem, most of the colleges and other scientific centers of the

country, with men of distinguished name from Canada and one or two from over the sea. A start has already been made with papers and discussions on almost every conceivable department of science, but scores on scores more are to come—on geology, mineralogy, zoölogy, chemistry, mathematics, medicine, agriculture, entomology, astronomy, microscopy, anthropology, botany, and all the other ties, onomies and ologies known to science. If these papers are published, as it is expected many of them will be, the world will have enough profitable reading for years to come.

### A Plucky Mother.

Dr. Parkhurst's unexpected, but so far very efficient, ally in his work of cleansing from the pest of disorderly houses so much of the city as he can reach is winning fresh laurels daily. She is a reputable business lady of fifty-five years, whose home, in a handsome brownstone block a few steps from Broadway at Madison Square, has for some years past been made increasingly uncomfortable by the coming into the block of professional gamblers and the class of women that follow in their wake. House after house was bought or rented by these characters, until the good lady had to send her daughter from home for protection and her property was fearfully depreciating in value as a residence. Finding that she could get no help from the police the lady took matters into her own hands, and gradually shamed some and frightened others of the neighboring property owners into co-operating with her. Several of the nuisances are already closed, and the prospect now is that this one woman's pluck and persistence will redeem the character of her block and give to people and police an object lesson upon the problem of making and keeping the city clean.

### Police Trials.

The police commissioners are still going on with the trial of their accused subordinates, but in the face of many obstacles. One of the chief of these is the difficulty of getting the accused before them. One of the captains has been for some time feigning serious illness, but is now to be put through the mill whether sick or well. Another captain and four sergeants (virtually five, for one was allowed to resign) have been convicted and dismissed from the force. Thus far it appears that, contrary to the board's intention, it has been furnishing valuable matter for the Lexow investigators when they resume work in September.

### Personals.

Dr. George F. Pentecost is once more with us, taking a vacation rest—after his style of resting—from the work of his London pastorate. One of his first duties here was the sad one of conducting the funeral of his close friend, Joseph A. Shoudy, Esq., a well-known Christian lawyer, formerly of the Broadway Tabernacle and, on removing to Brooklyn, the earliest mover for organizing the Tompkins Avenue Church, now Dr. Meredith's charge. For years he has been one of the most active helpers in our Congregational affairs.

Thus far through the vacation Sabbaths attendants on the Broadway Tabernacle services have found no lack of profitable preaching. Dr. F. A. Noble is closing a series of six Sundays' sermons, every one of which was well worth hearing on the hottest day. Dr. M. M. G. Dana, late of Lowell, has been found a most acceptable supply in Dr. Lyman's South Church

(Brooklyn) pulpit in the pastor's absence. Dr. C. H. Daniels of the American Board was cordially welcomed last Sunday by the Lewis Avenue people, to whom he and his family gave such substantial help in their church life while living in Brooklyn. The Clinton Avenue people and their neighbors worshipping with them for the summer have been disappointed on two Sundays of their anticipated hearing of Dr. Gunsaulus, ill health preventing his coming.

HUNTINGTON.

## FROM WASHINGTON.

### A Weary Congress.

Congress has often sat longer, but never has any Congress been so utterly "sick and tired" of its session as this one is. Secretary Carlisle has officially informed the Senate finance committee that the national Treasury imperatively needs the revenue from sugar, the implication being that the Treasury Department does not want the supplementary free sugar bill passed, from which it would appear that there is a serious division in the Cabinet as well as in the rank and file of the Democracy in Congress and elsewhere.

### The Effect of the New Tariff.

As to the permanent effect of the new tariff on the country, that can be determined only by experience, though patriotic members of all parties unite in hoping that the effect may be beneficial; but even if it is, they are sanguine Democrats indeed, and few in number at that, who maintain that their party will be materially strengthened by the bill. The general opinion, among Democrats and Republicans alike, is that the country will not soon forget the exhibition which the Democracy has made of itself this year, and will be slow to intrust it with power again.

### The New Chinese Treaty.

The new Chinese treaty has been ratified at last, and it is understood that the vote in the Senate was forty-seven to twenty in its favor, and that the negative vote was made up entirely of Northwestern senators, with the addition of the two senators from Massachusetts. Party lines cut no figure in the division, and the independent manner in which it has been received and treated is well illustrated by the fact that the California delegation was divided on the subject, one senator from that State favoring the treaty and the other opposing it. The new instrument is practically the same as the one negotiated by Secretary Bayard in Mr. Cleveland's first administration, which was overloaded with amendments in the Senate and finally rejected. The treaty appears to be generally approved, theoretically at least, but there is a disposition to wait and see how it works practically before commending it unreservedly. The Hawaiian royalist committee, which came to Washington all the way from Honolulu to induce this government not to recognize the new Hawaiian republic, has gone back again, having accomplished absolutely nothing. The committee did not even see the President, as he was "too busy."

### The Anti-Lottery Bill.

The anti-lottery bill will not be finally acted upon by the House at this session, probably. It may be just as well so because of the obnoxious amendments which have been tacked on to the bill in the House, and which stand a better chance of being eliminated if the measure is postponed until next winter.



**The Indian Appropriation Bill.**

As anticipated, the Indian appropriation bill came out of conference and finally passed both houses in a far more acceptable form than that which it exhibited on its first emergence from the lower house. In its perfected form, thanks to the insistence of the Senate conferees, most of the improvements ingrafted upon the bill by the Senate were retained, the wholesale sacrifice of salaries was averted, and the amounts appropriated for schools and other important items in the bill were restored to something like the sums called for in the estimates. Inquiry at headquarters has resulted in an assurance that the bureau officials, though the bill is not by any means just what they desire, are quite well satisfied with it on the whole, as it is so much better than that which the House proposed to give them. The total amount appropriated is about a million and a half more than last year.

**Ecclesiastical Matters.**

Congregational circles in this city regret very greatly the approaching termination of the pastorate of Rev. Charles H. Small, who during the last seven or eight years has had remarkable success in developing the Mount Pleasant parish. When he took charge it was a small, weak, suburban offshoot or dependency of the central city parish, but it has now become a large, strong, independent church, and probably the most prosperous of all the Congregational churches here, except the First Church. Mr. Small has been conspicuous and active in all good works at the national capital, and he will be greatly missed by the community. His resignation, it is understood, will take effect next month, and is due entirely to considerations affecting the health of his family. He has accepted a call to the Congregational church in Hudson, O., an attractive and important field of activity.

Aug. 18.

C. S. E.

**FROM THE INTERIOR****The National Commission in Session.**

The three commissioners, Messrs. Wright, Kernan and Withington, with Hon. Carroll D. Wright in the chair, began their work of investigation of the causes of the recent labor troubles in Chicago Wednesday morning, Aug. 15. The first person to give testimony was Vice-President Howard of the A. R. U. In his opinion the cause of the general strike was the decision of the railway managers to stand by Mr. Pullman, or, in other words, to refuse to run Pullman cars. He thought the Pullman men were justified in striking, although he does not believe in strikes, nor does he think they can ever succeed where violence is employed. He would settle difficulties like that in Pullman not by calling troops, but by letting the parties interested fight each other till one of them is thoroughly whipped. Had it not been for the troops, he says Mr. Pullman would have been made a bankrupt. He denied that the strikers are responsible for the violence and destruction of the late strikes. This he charges upon hoodlums, who are always around in times of disturbance. He does not believe in compulsory arbitration. He repeated the charge which he has previously made, that the cars were burnt by men hired to do this by some one of the railway managers! Mr. Sovereign's testimony, although less radical, was along the same lines. Mr. Debs is to be heard, and all labor representatives who have any-

thing to say. Those against whom charges are brought will have an opportunity of employing counsel and of cross questioning those who bring them. It is the evident purpose of the commission to get at the truth. And this is what the Chicago public wants it to do. Least of all does it want labor unjustly treated in any respect, or those who are guilty of thus treating it to escape the odium and punishment which they deserve. If Mr. Pullman or any of his associates in the Palace Car Company is a Dr. Jekyll today and a Mr. Hyde tomorrow, Chicago would like to know it.

**Vacating the Pullman Charter.**

Quite an excitement was caused late last week by the proceedings instituted by Attorney-General Moloney against the Pullman Company to compel it to show cause why its charter should not be forfeited. The claim is that the village, with its houses, stores, churches, schoolhouses, theater and library, governed by laws of its own, is not necessary for the building and repairing of cars; that interest in a car wheel company, in a foundry and in a brick yard and large ownership of real estate are also in excess of charter privileges; and that the charter is further violated in the ownership of the building occupied in part as a city office, but also in part rented for large sums. The company has filed an answer, claiming that it has in no way overstepped the privileges secured by the charter, but stating its desire and its determination to have the question settled by the highest court. The decision is of great importance, for many incorporations, notably those of insurance, have erected high buildings, in which, in addition to the rooms they need for their own business, they have space for rent from which they obtain a princely income. It is strange that for fourteen years no hint should have been given by former attorney-generals of any violation of charter, either on the part of the Pullman Company, or any other of the many incorporations which are as guilty as that.

**Rev. Mr. Carwardine and the Pullman Strike.**

Mr. Carwardine, who has been stationed at Pullman two years as a Methodist minister, has just issued a little book of 134 pages, in which he claims to give a full and impartial account of the strike. The account is written wholly from the standpoint of the men. For Mr. Pullman there are only words of disapproval, for Mr. Debs words of praise, as also for the committee which has had the strike in charge. Although not in favor of strikes, he believes this strike to have been fully justified. He makes the refusal of Mr. Pullman to arbitrate the cause of the loss of life and of property connected with the strike and, as the head of the company, responsible for everything of which the men complain. The direct causes of the strike are, he says, the unequal cutting of wages without corresponding reduction in rents, nepotism in the appointment of officials and a system of petty shop abuses on the part of the overseers which had become intolerable. He complains, also, of a system of espionage, which has led to the blacklisting of a good many workmen. He attacks the constitution of the village, declares that it is feudal in its nature, that Mr. Pullman is a feudal lord, an aristocrat, harder to get at than the Czar of Russia. While it is said by the officials that the village was built in order to furnish healthful quarters for the men and with philanthropic intentions, Mr. Car-

wardine affirms it to have been from the beginning a money-making operation, and goes so far as to say that the reason why Mr. Pullman took certain contracts at a loss was that the men might earn enough to pay the rent of the houses which they occupied. If this is done the company does not care if there is nothing left over on which to live. Instances are given where the checks, over and above the rent check, were for two cents, seven cents, forty-seven cents, and the like, for two weeks' work, and this because, owing to the cut down in wages and in time, also, it had been impossible to earn more. That this is a real hardship anybody can see. Mr. Carwardine says in substance that there are two Pullmans—one which the casual visitor sees, the one which is described in the public prints, and the real Pullman in which the workmen live. He admits the existence of sanitary laws, the absence of saloons, brothels and gambling dens, but says these exist near by in Kensington and Roseland, and that the morals of Pullman itself are not above suspicion. He says that practically the men are required to live at Pullman, although many own and rent houses elsewhere. Favors are shown those living in Pullman, which makes it wise to rent from the company. He thinks the library should be absolutely free to all Pullmanites, and that the rooms in which it is kept should not be so nice as they now are. He would have some sort of a central hall in which the men might meet and discuss matters of common interest. The suggestion is certainly a good one. Mr. Carwardine is about going before the investigating commission, and after he has put his charges on record the managers of the company will be called upon to explain. It may be that some of the charges are exceptional rather than regular, and that, with a few changes and a little more attention on the part of Mr. Pullman to matters in the place which bears his name, the wrongs of which the men complain could all be righted. If the present condition of things at Pullman is, as Mr. Carwardine asserts, the result of a deliberate purpose on the part of the management to grind down its help to starvation wages, then it is time that the privileges of such an establishment should be curtailed. The shops are now working with nearly a full quota of men. There is talk of evictions, as the houses will soon be wanted for those who are actually employed by the company, but as many of the strikers, against the advice of their leaders, have gone back to work, perhaps the evictions will not be so numerous as we have feared. What everybody here wants to know is the exact truth, and to have no favors shown capitalists that the poorest and most indefensible workman cannot enjoy.

**Recognition Service.**

A recognition service in connection with the coming of Rev. C. K. Westfall, formerly of the United Brethren, took place Sunday afternoon, Aug. 12, at the Oakley Branch of the Union Park Church. The rooms of the very attractive chapel were full. An interesting feature of the occasion was the fraternal greeting from neighboring pastors. Professors Wilcox and Jernberg, and Rev. G. L. Smith of the Porter Memorial, another of the Union Park Branch churches, made addresses. Mr. J. H. Tewksbury was master of exercises, and an admirable master, too.

Chicago, Aug. 18.

FRANKLIN.



## A Fallacy of the Realists.

By Richard Burton.

The so-called realists of the day in literature make a fetch of the present. To them the unpardonable sin is to elect to write, or to be inspired in writing, by aught that lies outside of eye-reach, that is, not near in space and time. A doughty champion of the near and the now, like Hamlin Garland, swells with wrath when he encounters an American maker of fiction who does not draw his impulse and his subject from the soil, as the phrase is; his most fiery eloquence is enlisted in the cause of truth to the phenomena of our many-sided and virile national life.

That "America for Americans" is wholesome doctrine in literature as in social life few will deny. It is a threadbare commonplace to say that almost all the solid and permanent contributions to world literature have been those which faithfully and forcefully reflected the times of the writer, which, in the abused idiom, had local color and, looking to subtler things, voiced the *Zeitgeist* of his day. The forms of Homer, Shakespeare, Dante, Cervantes and Tennyson loom up before the mind's eye as we speak the words. The criers-up of realism have history on their side—then, in so far as giving faithful transcripts of the present is a desirable quality, nay, a well-nigh indispensable trait in work that is masterful. The mistake too often made, to the invalidation of much that is said and done, is due to bias, to a wall-eyed insensitiveness to another and equally true phase of literary activity and firm-based on the philosophy of art. It is his surprising failure to find anything helpful to us Americans in the past, rather than his panegyrics of the present, which constitutes Mr. Garland, for instance, a guide at times misleading. In his enthusiasm over the verities of the latter-day novel he forgets the triumphs of Scott and Hugo, nor seems to remember that their method, being founded on law and appealing to a steadfast human instinct, is for to-day even as for yesterday, and may be for tomorrow in a way and to a degree not possible for the Simon-pure disciple of Zola.

Again, while the great work of former centuries has been veracious in mirroring the environment, the inspiration of the writers—a very different matter—has most often been drawn from prior conditions. Shakespeare, with his plundering of Plutarch's Lives, is a familiar example; Cervantes, in painting the immortal Don, had his eye fixed on the earlier sentimental romances of his country; Dante looked to past politics and history; and even Homer harped of by-gone heroes and the old gods of his faith.

And there is the best of reasons for this tendency of the creative artist to gather his material in the past, while back of the reason lies an immutable canon of literary and all other art—a canon or theory seldom conceded and rarely acted upon by your extreme realist. The reason is that, from the very fact of subject-matter or theme lying in distance and retrospect, it is better food for artistic consumption; the theory is that art, primarily and above all else, involves selection. Pace the school of Zola, which, either by precept or example, places photographic reproduction of nature as the be-all of art; its essential being depends

upon the skill and the insight wherewith the artist chooses out of his vast material lying in the raw before him such things and makes such combinations as are typical, symbolic, representative. It is man's business, as Cherbuliez says, to improve on nature, the facts of life being seen, in Stevens's happy phrase, "through the prism of an emotion." The best of the realists, producers like Balzac, Tourgenieff, Hardy and Howells, even Zola himself, when falsest to his creed and truest to his genius as a creator, do select, and it will be found that by however much there is in the literary work the suppression of the non-essential, the seizing on the salient and the significant and the true statement of the relative values of higher and lower things, by so much will the result be declared good by contemporary opinion and, still more emphatically, by the slow voice of time.

Yet how frequent nowadays is the clamor for truth and nothing but truth, meaning thereby a stupid spreading out of detail, with no emphasis on the naturally choice and important data and hence no light and shade—a mistake which a trained chef in the arrangement of his *menu* would not be guilty of, since he would in the selection and sequence of the courses take due regard for contrast, proportion and combination.

Now it is obvious that *motifs* drawn from the past of thought and feeling have the immense advantage of perspective, which means selection, inasmuch as what lies behind us inevitably ranges itself in its essential form and color, suppressing the unimportant and the irrelevant and bringing out the dominant, that which is characteristic. Take a landscape and see how true this is. Direct attention to the foreground and you are swamped with detail; sundry unmentionable nasthetics may be there; the trees, perchance, obscure the forest. But viewed in the vistas, with the lure of proportion and the glamour of atmosphere, the pervading beauty of the scene is brought home. To see a thing in the whole is to see it after the manner of God.

Exactly the same law obtains in literature. Men and women a little back in time take on heroic proportions, not because they are falsely idealized, but because one is thus enabled to understand their "composition," as the painter would say. If you are not a hero to your valet it by no means proves that you lack heroic qualities, but may merely register his Philistine incapacity to observe you in your more organic moments, his mind being confused with petty nothings of toilet and wardrobe to the which your relation is non-essential. The past always has been and always will be chosen for literary representation and stimulation just because it offers ready-made selective material, advantaging the creator by so much. It is the unphilosophic fallacy of the realist to overlook this basal fact.

Regarding poetry as a division of literature, it may be remarked that for the very reason it is the most imaginative sort of creative work in letters has this imperial dictate of the by-gone always been potent therein. An examination of the permanent poetry of the nations will prove beyond per-

adventure that a poem sprung from contemporaneous conditions, as well as impulses, is rather the exception than the rule. The majority mirror current phenomena, it is true, but their roots go down beneath the Ygdrasil tree of tradition, whereunder lies the old, sweet-welling spring of myth and imagination. This fact prettily illustrates our contention—that kind of writing which by common consent is most ideal does instinctively and infallibly turn backward for inspiration. And, looking to literature at large, how obviously is work romantic in proportion as it steps away from the canvas to let the observer take it in as a conception, not as piecework and in *minutio*.

Half-truths often make as much trouble as if they were falsehoods. It is so with this despicement of the older literary stimuli. To grant the artistic gain furnished from the past is not at all to rate cheap the present as good artistic material, nor to deny the bottom principle that the reflection of his own time should be the aim and result of every artist's endeavor. It may be further confessed that to treat contemporaneous material artistically is the hardest of tasks, both selection and recombination being more difficult; unaided by perspective and the illusion of distance, the creator must by the might of his invention and the charm of his manner supply what under other conditions is supplied by the nature of his subject. But to jump from this to the conclusion that the only honest art is here is the very acme of illogic. There were many brave men before Agamemnon; the realist should never forget that the modern hall-mark may be on work quite irrespective of subject-matter and motive. A genuine personality or an original talent is revealed as surely in historic romance as in a latter-day study by James. Moreover, the personal revelation is at the same time a revelation of the writer's nationality and era by a hundred soothsayings of thought and expression.

When the advocates of exclusive attention to immediate data wake up to their partial induction and their neglect of the philosophy of art in its broadest scope and meaning, their claims, in the main right enough and proper, will win more respect and allegiance than they now command. The fallacy we have pointed out is but one of a number into which their zealot enthusiasm has allowed them to fall.

### WHO SAYS IT?

BY REV. A. H. QUINT, D. D.

A fellow-student of mine in college wrote in autograph books something to the effect (I wish I had the language) that truth is to be received from whatever source it comes, but error rejected though given by an oracle. It was a favorite sentence of that student. It sounded well. It implied superior wisdom and great breadth. As I was a boy it strongly impressed me. As a man I see that it was a platitude. Perhaps its real intent was to separate absolutely a thing that is said from the person saying it, lest one be swayed by some authority. But, if so, there is something to be said as to the importance of knowing who says things.

First of all, it is important to know

whether the person who speaks is qualified to speak. When I used to hear Agassiz, his name carried weight. It was presumptive evidence that in his department he could and would give me the exact facts. If a schoolboy had undertaken to contradict Agassiz, I think the identity of the scientist would have been of prime importance. I should greatly prefer to hear Edison concerning incandescent lighting than to hear a salesman discoursing in a lamp store. I should much prefer the opinion of my friend, Professor Thayer, as to the exact meaning of a sentence in the Greek Testament rather than its exposition from a traveling manipulator of a student's Bible and a lead pencil. "Who says it" is vastly important in reference to the probability of correctness. If some statement of religious experience is made by an aged saint just ripe for heaven, the knowledge had through a long and consistent life of faith, prayer and goodness has mighty power because of the person who gives the testimony. The probabilities of truth depend vastly upon the qualifications of the one who speaks. Hereby one may readily see the importance of listening to the best recognized authorities. Most people cannot afford the time necessary to examine and investigate the multitude of matters coming before the mind. Life is so short that such investigation is absolutely impossible outside of those few vital matters which every person must investigate. Even in investigation, where contradictory statements appear, it is wise to begin the examination by inquiring, as to each assertion, who says it.

To know who says some particular thing will often cast light upon the reasons for its shape. An anonymous assault in a religious paper upon some institution would be readily understood if the author's name had been appended. Had he some personal grievance? Had the tides swept away and left him stranded? One might insist that the only question is whether the charges are true. But if this assertion were admitted the truth would be much more readily ascertained if we knew the author and understood his motives. Though he be perfectly honest in his opinions his personality, if known, might throw a flood of light upon his statement. It is on this account that some writers sign fictitious names to their assaults.

It is possible that the force of editorials would sometimes be better understood if the particular writer appended his name. Of course editorial control assumes the responsibility of all its utterances, and yet the knowledge of actual authorship might explain the coloring sometimes. For instance, a purely literary paper, in reviewing Dr. Dunning's recent book on Congregationalism, evidently dissents, though not unkindly, from his treatment of the Unitarian division. The criticism is, of course, purely literary, yet if it be understood that the editor is a Unitarian minister the criticism naturally appears in a different light. The same book, reviewed in a great periodical, was objected to for its chapter making Congregationalism the practice of the early churches. The review was, of course, in the name of the paper itself, but the criticism of that chapter could hardly have been different if the religious editor of the paper is an Episcopalian. A Baptist paper naturally objects to the reflections upon Roger Williams. A Presbyterian paper speaks very favorably of the work, but

takes exception to the chapter on apostolic Congregationalism, believing that the early practice was Presbyterian. "Who says it" must often account for the thing said.

"Who says it" is often of peculiar importance when different persons use the same words in different senses. This is particularly the case in religious utterances. A statement may sound substantially correct. Then why not accept it, regardless of its origin? If it is true what matters its authorship? Simply because the use of the terms may be delusive, and the deductions which are to follow by and by may be absolutely untrue. I wish to know what is one's real belief on a broad scale. Sometimes men have used the words "regeneration," "atonement," "divinity of Christ," and the like, with no intention of dishonesty, and yet have held general beliefs entirely inconsistent with what these words would be understood by ordinary hearers to imply. What is said sounds well, but who says it has a great bearing upon what it means. It is not unreasonable to interpret the utterance by the man. The man may be a safe leader and he may not. He may be a judicious thinker and he may not. He may be a sound reasoner and he may not. If one's general drift is reckless it is well to know it. Whatever he says must necessarily be considered in that light. This is the only path of wisdom and of safety.

Now and then it comes in my way to hear sermons. I am sometimes struck by the quotations which preachers make from different authors. In a majority of cases quotations are a sign of poverty. But I am surprised when a preacher quotes some high-sounding sentence from some disbeliever in Christian faith, as though that disbeliever was authority for Christian men in a Christian sermon. To thus magnify such an author and to give him standing before a Christian people may appear to show much reading and great liberality, but it is hardly edifying. When an approving quotation is made as having authority, it is well to know who says it and whether the minister intends to commend the unbelieving writer to his people as a safe guide in religious things. If he does not so intend he ought not to make the quotation.

## TWO SHORT LOOKS AT ONE LONG SUBJECT.

LOOK ONE.

BY REV. CHARLES M. SHELTON, TOPEKA.

"Yes," said the minister, slowly, "I am growing tired of preaching to Christian people."

The deacon looked a little shocked, but he was beginning to understand his pastor better than when he first knew him.

"I suppose you don't mind preaching to those of us who are still in need of it?" The deacon put the question just the least bit ironically.

"I mean that I am growing tired of preaching to just such Christians as you are and the majority of our church members are."

"I don't just exactly understand," replied the deacon, a little puzzled. "Your statement is capable of a double meaning."

"I mean," said the minister, eyeing the deacon thoughtfully, "that I am growing tired of preaching to people who are already saved, people who come out of Christian homes and know what the gospel is, people who are personal disciples of the

Master and who have access to just as much Scriptural truth as I have."

"Still, I do not see," said the deacon, wrinkling up his forehead, "why these people do not need preaching. They are not perfect Christians."

"No, but they are in possession of the way to grow into Christian character. And there are thousands of people in this town who are not Christians who need preaching much more than those that face me every Sunday. Why should I keep writing or preaching sermons for people who have heard the same truth again and again when hundreds of people walk by the church door every Sunday who need all that my audience possesses?"

"It is the old question of reaching the masses," said the deacon, a little wearily.

"Maybe it is the question of the masses reaching us," replied the minister.

"But what do you want to do?" asked the deacon, after a pause. "Do you want to go out and preach on the street?"

"No. But maybe I would like to have some one from the street come in and preach to me."

The deacon stared. He did not understand.

"Well," said the minister, "what is a church, anyway?"

"A church?" inquired the deacon. "Why, I suppose it is an organization of Christian people who believe in Christ and His teachings and try to get others to do the same."

"And what is the work of a church?"

"Why, I suppose it is anything that will help to save men," replied the deacon.

"Anything?" asked the minister, almost severely.

"Well, I never heard the exact work of a church defined," said the deacon, a little hesitatingly.

"Can it be defined except by the needs of its particular setting in its particular age?" The minister again put the question as if all alone. And without waiting for the deacon to answer, he replied: "I begin to believe that it is the particular work of the church in this age to study society, to know how men live and why, to acquaint itself with the actual conditions of daily life. It is not enough to know the general fact of sin and the general truth of the atonement as a remedy. The minister and the church in this age must know particular facts of sin and preach details rather than wholesales. And, above all, the minister must know life."

"But how can he know society in detail and do his parish work?"

"What is his parish work?"

"Why, making calls, seeing strangers in the congregation, visiting the sick, and so forth," said the deacon, winding up the list of parish duties rather abruptly.

"But suppose, instead of making calls on people he knows are Christians, he uses that time and strength to reach those who do not belong to any church and are not Christians?"

"Then his church will complain," said the deacon, scratching his head meditatively.

"But what is a church for?" asked the minister again. "To pay a preacher's salary and complain when he does not call on the family twice a year? It all comes back to where we started. I am tired of preaching to Christian people, and I am going to try an experiment."

The deacon looked a little alarmed, but



he was used to experiments, and he asked, mildly, "What are you going to try to do?"

"If you come to church next Sunday evening you will see," replied the minister.

So the next Sunday evening the deacon was on hand. He had not been out to an evening service for some time, although he had heard his minister say several times that he would like to have his members attend in order to set a good example. The minister never urged them to attend for the sake of the splendid sermon he prepared, so that is probably the reason the deacon and many others never went.

There was a very short service of praise and prayer, and then the minister came forward and said: "I have come to the conclusion lately that the church's great opportunity and business in this particular age is to study men and life as found in society all about us. The church that does not know what is going on in the labor world and the want world, and the political world and the tenement world, and the sin world is a church that is losing its hold on the age. I have therefore decided to use a year's Sunday evening services for a Christian study of life. I have planned to do this in various ways. Tonight I have invited a master mechanic from the railroad shops in this town to come in here and tell this church why he is not a church member and why most of the men in the shops are not church members and never come inside a church. He will also answer questions in an informal way at the close of the service. I have the pleasure of introducing Mr. B. This is the first time, he tells me, that he has been inside a church for ten years."

Mr. B., the master mechanic from the shops, spoke for an hour and told the church some very plain truths. The deacon listened with absorbing interest. Several times he shook himself to feel if he were in church, but when the questions began to be asked he forgot himself and put half a dozen. The service was two hours long and no one complained.

The next Sunday night the house was crowded. This time the minister introduced the chief of police, who, he said, would tell the church from personal experience what in his opinion was the reason for the large number of youthful criminals and the great amount of depravity among the boys in the city at that particular time. He spoke out of his own experience and suggested several remedies, which, as the minister pointed out in the brief closing remarks made by him, could easily be set on foot by combined action of all the churches in the place.

The next Sunday the minister had a prominent member of a popular lodge come in and explain why, in his opinion, the lodge offered inducements to young men for membership so much greater than those of any church that the overwhelming tendency of all young life was away from the church toward the different society orders. And the minister pointed out at the close how the church might, possibly with advantage and without lowering the spiritual meaning of its organization, incorporate an insurance feature into its body politic which would prove a great blessing to the poorer members.

Meanwhile the church was rapidly crowding with an ever increasing number of interested people. Just how the minister continued for a year to put his church in touch with life is his secret and that of his church.

It is enough to say that he did, and his church is now beginning to put some of its knowledge of life to a practical, applied Christian test.

The deacon is an enthusiast over the experiment. Lately he was talking about it to one of his friends from the East who was visiting him.

"But is that church work? Is that a proper thing for a church to do?" his friend asked in some perplexity.

"You must ask our minister about that," replied the deacon, with a peculiar look.

"What will he say?" asked the friend.

The deacon smiled thoughtfully as he replied, "He will say, 'And what is church work in this age of the world?'"

### OBJECTIONS TO COMPULSORY ARBITRATION.

BY HERBERT M. BOYD, AMHERST, MASS.

The question before the American public today is not anarchy. We believe in our laws and their enforcement. No responsible person can hesitate in indorsing Professor Mead's declaration, "If there is anything that ought to be regarded as axiomatic in regard to the labor problem, it is that both capitalist and laborer shall be protected from violence." Nor is the question socialism. That, in principle, is already generally acknowledged, and in many things already operative. The public school system, sanitary, temperance, factory and Sabbath legislation stand for socialism accomplished. Insurance, co-operative enterprises, trade and industrial organizations, the proposed nationalization of telegraph, railroads and all natural monopolies, postal savings, etc., clearly indicate the tendency. And the question is right here, in what ways and how far is the socialistic program practicable?

Prof. C. M. Mead of Hartford Seminary writes at length in the *Congregationalist* of Aug. 2 to show that "compulsory arbitration" is not in the line of progress. These objections are of such a nature that they must seem to many of his readers inconclusive.

What is the arbitration asked for? Any truly valuable discussion of a proposition must proceed from the best definition and the fairest interpretation of the spirit of those making it. It may be questioned whether Professor Mead has succeeded in reaching that standard. The thoughtful Christian students who advocate arbitration emphasize its moral effects. They generally mean by compulsory arbitration that to which corporations and workmen shall be compelled to submit their cases, and the great advantage is gained when the impartial tribunal has rendered its decision. There need be no compulsion of law beyond that. Public sentiment will support such a decision, and the side which rejects it and has not the sympathy of the people is doomed. This educative and moral effect of public sentiment is wholly overlooked in Professor Mead's definition and discussion of the subject.

"Fixing of wages by law." A large part of the evil of our industrial conditions is from the very fact that wages are determined by employer and employé in a conflict where the stronger determines for the weaker. The "flexibility and variation in the application" and the approach to righteousness when arbitrators render their opinion in particular cases is the

thing desired, and a very different thing from the permanent "fixing" of a statute.

"Interference with personal liberty"—the argument of the lottery man, the sweater and the saloon tyrant. Can Professor Mead quote any scheme of arbitration which involves at all what he has pictured in his paragraph under this caption? Very few, of either employers or employés, have anything like full personal liberty in settling their relations to each other. In civilized society personal liberty is bounded on all sides. What is well for the person and the community should always take precedence of individual claims. If arbitration is a good thing otherwise, this objection of "interference with personal liberty" is only a piece of exploded Manchester economics.

If there is arbitration between corporations and workmen, then why not between individuals? Simply because of the all-important difference between the relations of organized capital and labor under the law of monopoly and the relations of small businesses and individuals under the law of competition. Professor Mead would have avoided confusion in the main arguments of his paper if he had seen clearly this necessary distinction, the recognition of which is essential to valuable treatment of questions involving the relations of large social bodies. You cannot argue from business which is subject to competition to that which is so largely a monopoly that it over-rides this law. You can deal with another grocer, but what are you to do if you do not like the service of your railroad, or your water, coal, oil, or gas monopoly? You can change your house servant or "hired man," but the thousand men in your factory, all trained in the special divisions of labor and mostly dependent on their present situation, organized in unions or brotherhoods, put you in a very different case.

It is said compulsory arbitration would encourage organization. I answer, first, under the let-alone policy organization is going on about as rapidly as circumstances will allow. It is sure to go on with or without arbitration. Second, it is not at all the general opinion of careful and disinterested observers that organization *per se* is an evil.

It is said that it can be enforced only with difficulty. It could scarcely be more difficult to enforce even the extreme kind of compulsory arbitration which Professor Mead takes for his theme than it now is to settle the difficulties that constantly arise. And it is all but certain that the moral influence of arbitration would prevent great and general disturbances. Even the rash Debs would scarcely have ventured upon the course he took if he had facing him the verdict of a board of arbitrators. The result of Lord Rosebery's arbitration of the coal miners' strike and the happy settlement of the Great Northwestern railroad difficulty are here in evidence.

It is surprising that Professor Mead does not use the comprehensive and supreme argument against arbitration that it is socialistic. That would have a large principle behind it, which would immediately rally the still many surviving supporters of the individualistic philosophy.

The mistake of the whole article on the feasibility of compulsory arbitration is its *ultimatum* of content when you have dealt with a thing only in its symptoms or special



out-workings. That is superficial which does not deal with something behind and beneath the "violence" of strikers. "Protection from violence" is the cry which is the real "offspring of fear." *Prevention* is the word. In these things, as in theology, there has been an undue amount of attention diverted from the *prevention* to the *cure* of sin. The enmity which is behind strikes and their violence is to be reached. President Tucker has said, "The philanthropy which is content to relieve the sufferer from wrong social conditions postpones the philanthropy which is determined, at any cost, to right these conditions." Something more than arbitration, or any device of men, is, of course, needed to banish this enmity. "Our Saviour's great rule, that *we should love our neighbor as ourselves*, is such a fundamental truth for the regulation of human society that I think that by that alone one might, without difficulty, determine all the cases and doubts in social morality." So we say with John Locke, but many schemes and methods are needed to help men to the adoption and practice of this "fundamental truth." Arbitration is such a Christian means. It does prevent the increase of enmity. It opens the way for the long, calm process of Christian influences which are to make over all these unrighteous conditions and establish the reign of peace. It is a child of hope.

### HOW ONE PROBLEM WAS SOLVED.

A BIT OF REAL HISTORY OF A FORMER PARISH.

BY REV. L. E. FANGBURN.

The problem was, "How can a little country church have a neat and attractive house of worship?" Our house was neither neat nor attractive. In every feature of its decoration there lingered but a dim shadow of departing beauty. Of that restful, dignified and uplifting beauty which ought to adorn the house of the Lord there was nothing. As a place of meeting it had no attraction for the careless and unbelieving. Its begrimed appearance without and within baffled every aspiration of a worshipful spirit.

All realized that something must be done. But how? The first difficulty was the usual one—a financial panic. The membership was small. The work was great. All were agreed that it must be done by installments. Which installment first was the question for nearly a year. Some urged the fresco; others a new carpet. One good sister, who could see the reasonableness of having the painting done before a new carpet should be put upon the floor, gave most of her thought to the question of how to reach a perfectly harmonious conclusion and get every force earnestly engaged in the work.

It occurred to the mind of this good sister that this church has many noble daughters who have gone out from the home of their childhood to do service for the Master in other communities. She knew the strength of natal ties and the pleasure it affords one to be remembered. She reasoned that to lend a helping hand to the mother church in her need would be a pleasure to these worthy daughters. Therefore she thus addressed the ladies' society: "Girls, let me tell you what we will do. We will write a letter to the girls who have gone out from here and ask them to help us get mother a new Sunday dress." The idea was novel. It was speedily adopted.

The following letter was suggested and submitted to the pastor for correction or approval:

Dear Mrs. —: We are writing to the dear girls who have gone out from the old church. The Ladies' Aid Society, composed of the girls who are left, are trying to repair and recarpet the old church, and, finding ourselves few in number and consequently weak financially, we have decided to ask help from the girls who have gone out from us.

Hoping that you have been blessed both in basket and store, may we ask you to contribute something to our fund? We would not like you to feel that a large amount is expected; even twenty-five cents would be a help to the cause—no *maximum limit*.

With love and remembrance of days "lang syne,"

Truly yours, Congregational Aid Society.

—, Pres.

—, Sec.

The following poem was written by one of the sisters, and a copy was inclosed with each letter:

"Girls," said one of our number,  
"Dear mother must have a new dress.  
Her old one is threadbare and faded,  
And the breadths have been turned more or less."

"But we are so few," one protested;  
"So many hands folded and still  
Are quietly, peacefully resting  
In the sleeping place on the hill."

"But others have gone out from us,  
And are scattered over the land;  
Let's write them a letter and ask them  
To lend us a helping hand."

And so the appeal goes flying  
O'er country and village and town,  
Help, girls, to buy dearest old mother  
A beautiful Sunday gown.

With some questionings as to results about one hundred letters written with the pen were sent out. Results were soon realized. The first response came, as it were, from the hand of a dear sister in heaven. This is what it said:

My sister Lucretia, to whom your letter came, died four years ago. I inclose a draft for twenty-five dollars which you may, however, consider as her contribution to your society.

After paying this beautiful tribute to the memory of his departed sister, this brother spoke at great length of the happy memories of his childhood which were awakened by the "kind remembrance of friends of 'auld lang syne.'"

From another came this response:

Your kind note of March 29 (the birthday of my sainted mother) was duly received. I am exceedingly obliged to you for the pleasure afforded me in perusing the "happy hit poem." Allow me to inclose my check for twenty-five dollars as a small memento of my beloved mother, and to extend to your committee my warmest wishes for success in their laudable undertaking.

Every response gave expression to the pleasure both of giving and of being remembered. The following thoughts express the spirit of all the letters received:

It gives me great pleasure to contribute my mite toward the new Sunday gown.

There are many sacred associations clustering around that little white church on the bank of the river. It has a place in my heart no other can fill.

It is pleasant to be remembered as one of your number. I gladly contribute my mite toward a new dress.

Thus the willing-hearted sent their gifts until the greatest expectations were more than realized. New and larger plans were adopted. Within and without the whole building was thoroughly renovated. When completed, so transformed and new was everything that a rededication seemed desirable, and was carried out with an elaborate program and a crowded house. The little church can now be congratulated on its neat and attractive house of worship.

All thanks to the absent sisters whose

willing and generous gifts made possible the renovation of the ancient temple.

### THE RELATION OF CONGREGATIONALISM TO CHURCH UNITY.

BY REV. W. C. CLARK.

I am a Congregationalist because of all the evangelical denominations ours is least sectarian. If our chief object were to rival other denominations, if we were simply one among many and only a little better than the others, we should have no right to exist. There are sects enough, and too many, without us. We have done a good work, but in these days of iconoclasm no institution can live on its history; if the future had no special mission for us we ought to disband. But we have a mission. If we can bring the different branches of the Christian Church into visible unity, we shall perform a more important work than that of the Pilgrim Fathers. We have declared ourselves in favor of unity by a resolution of the last National Council. Moreover, our flexible form of government offers a practical solution to the problem of church unity. I once knew a Baptist who married a Methodist lady. She wouldn't be a Baptist and he wouldn't be a Methodist, but they wanted to go to the same church, and so, very sensibly, they both joined the Congregational church. The same thing has happened many times on a larger scale. In a new town out West there may be Christians from a dozen denominations. They say, "Let us have a union church; let us make our own creed, hire our own minister and be independent of everybody." Whether they know it or not, that would be practically a Congregational church.

One of the trustees of the United Society of Christian Endeavor recently said, in the *Golden Rule*: "I do not believe that all the bodies of Christendom will ever be brought together into an organic union. This would be in advance of one of the laws of nature, which we used to recognize when we wrote in our copy-books, 'Many men of many minds.'" With all respect for this eminent man, I claim the American privilege of differing with him. Perhaps he is not familiar with Congregationalism. Our denomination is broad enough to take in "many men of many minds." The same man says, "Fences make good neighbors." It is a low view of Christian fellowship to speak of the denominations as "neighbors." The word *neighbors* implies different families. But Jesus said, "All ye are brethren." At present, perhaps, a fence is a necessary evil. But every post in our fence is a gate post and all the gates swing in.

We can tolerate anything but intolerance. Freedom and unity are inseparable. Tyranny is divisive. As our denomination exalts freedom it promotes unity. Sectarianism is un-Christian. As Christ founded the church, as the Holy Spirit is watching over it, as we look for its final victory, I believe the time must surely come when there shall be one visible Christian Church. That church may not be called by the name "Congregational." The name is too narrow; it has a suggestion of sectarianism; even Congregationalists have sometimes been bigoted. The name may be changed for something broader and higher, but I believe the church of the future will be constructed upon Congregational principles, viz., *liberty and fellowship*, for these are the principles of Christ: "One is your Master, and all ye are brethren."

## The Home

### LOVE'S JUBILEE.

BY MRS. C. E. BLAKE.

'Twas fifty years ago, John,  
Just fifty years ago,  
That you and I were wedded  
By good old "Parson Snow."

Upon the verge of manhood  
You stood, in joy and pride;  
And I, a blooming maiden,  
Stood blushing at your side.

Your locks were black and glossy.  
Today they're snowy white.  
Your step, now slow and heavy,  
Was lightest of the light.

You did not know how proudly  
I took your proffered arm,  
And felt, in its protection,  
Secure from every harm.

I knew your heart was beating  
With pride not less than mine,  
As, timidly, I promised  
Forever to be thine.

That vow, in Heaven recorded,  
Has stood through decades five.  
Our youth long since departed,  
But trust and love survive.

We make no festal wedding,  
We seek no gifts of gold;  
The love we bear each other  
Surpasses gifts untold.

No children come with greetings,  
To take us by the hand;  
Long, long ago they left us  
For that far "Better Land."

The path we've trod together  
Was sometimes smooth and plain,  
And sometimes steep and rugged,  
And gave us bitter pain.

We've nearly reached the summit;  
The climbing soon will end;  
Our sun has passed its zenith;  
The shades of night descend.

'Tis hard to think of parting,  
This earth would seem so drear  
To either you or me, John,  
Were not the other here.

But One who dealeth gently,  
Whose very name is Love,  
Will surely reunite us  
In His glad home above.

Another horrible New England tragedy and another spreading out of its sickening details in column after column of the daily papers, to be followed, in due time, by equally detailed reports of the judicial proceedings. Is there no way of protecting our boys and girls from this contaminating literature? And what sort of parental discipline is that which allows a girl of fourteen to go off driving Sunday night with a youth of twenty-two? What ideas can a mother have who talks with a daughter of this youthful age about "lovers" and consents to the exchange of rings with a mere boy? Is not the revelation of the deplorable lack of wise motherly restraint and an appreciation of the perils which inhere in budding womanhood even sadder than the poor girl's fate? Do we not need schools for the training of parents quite as much as for the instruction of children?

All honor to Justice Barrett of the Supreme Court for maintaining that an annual allowance of \$15,000 apiece is not "necessary" for the support of a boy under fifteen

and a girl under thirteen. This is the sum asked for in behalf of the two grandchildren of the late William Astor, but Judge Barrett sensibly declares: "The income should not be dissipated merely to accustom these children to luxury. When they are of age they can do what they will with their own. In the meantime they should be taught the value of money, and should be habituated to providence and moderation rather than to extravagance and the gratification of every luxurious desire." The spectacle of American children of the ages mentioned living upon the scale of \$15,000 a year is prolific of envy and bitterness in the hearts of poor people, but after all the worst effects are upon the children themselves. The self-indulgence thus fostered makes it impossible for them to develop moral fiber. Next to sensuality there is nothing else which so eats into the soul as pampering it with luxury. Eliminate the necessity for self-denial in a child and you deprive him of one of the great strengtheners of character.

In one of Tennyson's Idylls is a pleasing picture of an old priest who is the providence of the little village where he lives. He knows every honest face "as well as shepherd ever knew his sheep." He listens to the homely secrets of these simple folk, sympathizes with their ills and aches and rejoices with them in their few pleasures, Yea, even in their hens and in their eggs.

Occasionally we see a summer boarder who exercises the same loving kindness toward those who live dull and narrow lives in country places apart from the stir and bustle of the distant city. One of this class, a lovely Christian woman blessed with deft fingers which beautify whatever she touches, makes it a point to call at all the farmhouses for miles around. Wherever the acquaintance justifies she shows the mothers how to cut the children's dresses in prettier fashion, trims their hats, rearranges the furniture in the stiff old parlor, suggests the color for painting house or barn, and in a multitude of tactful ways brings cheer into the home and inspiration into the lives of its members. The services themselves are trifling, perhaps, but the spirit of love which prompts them is what wins the heart. No wonder that the departure of such a one at the end of the season occasions universal regret.

### "VIRTUE MAY BE TAUGHT."

BY KATE UPSON CLARK.

An excellent woman, who has worked much among the poor, related recently one of her experiences with a bad boy.

"The child told me a dozen lies during a single half hour," she declared. "I consider his case hopeless."

"But he had probably never been taught not to tell lies," expostulated one of her hearers.

"Taught! You don't think such things can be taught! They have to be born with people, or they never come at all."

"Do not attempt any more work among the poor," exclaimed her friend, warmly, "until you disabuse yourself of that idea. Why, the two great maxims of Plato were, 'No man is willingly bad' and 'Virtue may be taught.' Children, like the boy of whom you speak, must have confused notions of right and wrong and no adequate conception of their responsibility to do right. They are in a moral darkness, which is to

moral light what mental ignorance is to full intellectual intelligence."

Her friend was only half inclined to believe this statement, but there can be no doubt that many a man is bad because he has never been taught to discriminate between the evil and the good, and lies in a moral stupor. It is readily conceivable to a student of metaphysics that many of our worst politicians often imagine themselves to be blameless when they are really infamous. It is not improbable that McKane, guilty as he must feel, really does not begin to gauge the extent of his crimes against the public. For every soul which is born with a properly directed ethical sense there are probably fifty, perhaps hundreds, who are born with none at all, or a positively perverted one. The teaching of virtue, which may be taught entirely apart from theology and may be called a civic and personal branch, should be the foremost object of our public and private schools, for on its thorough appreciation the soundness and prosperity of the state depend far more than upon book learning. The thousand subtle ways in which wrong is made to appear right in politics, commerce, finance and society; the casuistry which is often used to excuse lapses from strict rectitude; the apparently slight, but really vital, deflections from the path of honor which are openly made by men who seem still to retain the respect of the community—these should be analyzed and labeled for the benefit of our growing boys and girls as fast as they can bear them—especially for our girls, many of whom go to destruction through sheer ignorance. Under our present system they learn the alphabet of books, but they do not begin to know the alphabet of their own souls. The ancient Greeks were far beyond us in these respects, as well as in many others.

Indeed, there is something almost ghastly about the way in which things are taken for granted in the training of children. We assume that the proper emotion will necessarily arise in them on every occasion, while, in fact, it is no more to be expected than that they should be informed upon some current topic of which they have never heard. Occasions should be foreseen and invented in teaching a child, and thus he will be prepared to act when they really arise.

"Why don't you say, 'Thank you?'" the mortified mother inquires of her silent child, who has just received an undesirable gift presented in all good intention by an affectionate relative.

The child, if his native honesty transcend his native courtesy, may respond, rudely, "Why, I'm not thankful. I don't like his present."

"But don't you see that what you should be thankful for is not the present itself, but the thoughtfulness and affection which your uncle showed in getting you anything at all?"

A new light is shed upon the child's darkness. He has taken a step forward in ethics. The virtue of gratitude should be taught like any other.

In a thousand ways, and every day, the mother may, by fine and patient strokes, form the moral sense of her child. Silly and uncultivated women cannot do this. A keenly developed intelligence, as well as love, is necessary. Even a university training can hardly make the mind of a mother acute enough to properly guide and guard her child—and yet the short-sighted public



is in the habit of inquiring what is the use of colleges for women who get married as soon as they receive their diplomas. The special use of colleges for women is to make them better mothers, and anything which increases their intelligence does that. The silliest woman is capable of "replenishing the earth" with children, but it takes the highest and finest wisdom to bring them up.

And do not for a moment think that the boy or girl whose moral sense is lacking or perverted is hopeless. Such a child may, in time, as is often the case with the slow-brained one, surpass his companion who was originally endowed with sharper and quicker faculties. Fall back on the saying of that wise one who, as Emerson remarks, makes "great havoc with our originalities," and said nearly everything worth saying thousands of years ago, "Virtue may be taught."

### THE GOSPEL OF GOOD HEALTH.

BY REV. GEORGE E. STREET.

The broken-down minister, victim of weak and rickety nerves, is everywhere. He is numerous in parts of Colorado and Southern California. He hovers around European capitals and health resorts. He haunts the sanatoriums at Clifton Springs, Dansville, Battle Creek and Lakewood, or, lacking means of travel, he gets side-tracked at some point nearer home and in forlorn inactivity sees the great world rush by him and his work done by other hands. Sad misfortune for him, it is still sadder for the church. It means a vast waste of its power.

Not long ago five neighboring Congregational ministers in New Hampshire were suffering from nervous exhaustion, two of them young men not long out of the divinity school, and all ignorant of the causes of their misery. Until within a few years the medical faculty were equally ignorant. Now it is so no longer. When a specialist in diseases of the nervous system takes up the biography of that gifted man, Prof. Austin Phelps, he reads between the lines the causes of his breakdown, and feels that such a choice spirit ought to have been saved those last twenty years of pathetic exclusion from public service. Modern science feels competent to deal with such cases if taken early enough.

The nation looks sharply after the physical soundness of the officers who lead and the recruits who join its army. Those West Points of the church, its theological seminaries, should be as vigilant and as merciful, allowing no one to go into the field of Christian service without at least careful instruction as to the subtle dangers that lurk in an overtaxed nervous system. The anomaly is constantly presenting itself of those whose muscular strength is firm, whose nervous energy, meanwhile, is by some subtle process losing tone and endurance. One may be athletic, a nimble gymnast, a champion boxer, while his nervous system is steadily weakening about the vital centers. Any excess of muscular exercise certainly reacts unfavorably on the nerve system through the intimate relation of the two.

What is needed is a new departure in the preparation of young men for the ministry. I see no way of reaching the desired end but to found a permanent lectureship in every theological school devoted to the religion of a healthy body. (Since writing the above I see that Yale has made a beginning in this direction.) This lectureship should extend through the year and should

be filled by different specialists. It should be its first object to disabuse young preachers of the idea that God is the author of disease; He is the author of life. Disease fled away at Christ's approach. He is still exerting, if not in miraculous ways, His redemptive forces in nature and in the human system. If given the opportunity, He is all the while working to restore a wasted and impaired bodily condition. He is apparently as anxious that men should have healthy bodies as holy souls. He who forgiveth our iniquities healeth, also, our diseases. It is a great gain when young men understand that, in the matter of preserving health or recovering it when lost, they are co-workers with God.

Then this lectureship should treat exhaustively the nervous system—its close relation to the mind, its intimate dependence on muscular action, its waste through the emotions, its deterioration under unwise athletic training, under those very physical exercises that are supposed to strengthen and fortify it; the functions of good food and fresh air in building up this nerve structure and keeping it in healthy poise; the agency of sleep; its absolute necessity in sufficient amount of frequent rest and recreation; and, in general, of all those hygienic conditions which a zealous young apostle is so apt to disregard. This chair should also deal very plainly with heredity and its laws, the germ theory of disease, contagion and infection and right sanitary conditions of the household and of the community. It should discuss, from a strictly scientific point of view, the effect of alcohol upon the human system, the alarmingly prevalent morphine habit, the use and, generally, abuse of narcotics. The young clergyman should not rely upon newspaper scraps for his information upon these subjects of increasing danger to society.

I have indicated some of the many topics which would naturally be brought out in a health lectureship. But why in a theological seminary? Because young preachers should be saved, if possible, to a life of unbroken service. There is surely something more inclusive in our Lord's command, "As ye go, preach, heal," than the modern ministry is realizing. Suppose, what cannot be proved, that the gift of miraculous power ceased with those who first heard His command, must a ministry to gain spiritual power deal exclusively with the souls of men?

This is a modern and not the New Testament idea. Now, as then, the fact everywhere confronts the preacher of men, women and little children suffering from diseased bodies, and that these bodies stand in the way of any good he can bring to their souls. What is he to do? Some ministers are inventive enough, without recurrence to miracles, to find help for the body first of all. Witness Dr. Cyrus Hamlin's work among the cholera patients in Constantinople, Father Knieppe's among the rheumatics of Germany and Pastor Van Bodelschwingle's among the poor epileptics in Westphalia. Who is going to stay the ravages of New England's dread disease, consumption, by preaching everywhere its awful contagiousness, so that the bed a consumptive has lain on will be afterwards burned as inevitably and remorselessly as if his disease had been smallpox? Who shall remonstrate against increasing that multitude of broken down schoolgirls and women graduates which Dr. Weir Mitchell

says is filling the land? Who is to put a check upon that rapidly spreading tendency to insomnia among us, which by its peculiarity goes by the name of *Americantitis*?

A high authority in medicine has said that nineteen-twentieths of human diseases are preventable. If this be so by the application of known principles in science, what need of miraculous power for the blessed work of healing to go on everywhere? And in these preventive measures the preacher can carry the gospel of good health to the homes of the people better than any one else. He will find a new welcome from those who had shunned him as preacher of spiritual truth, but are glad to have some one who knows more than they about their bodies. What shall keep him from becoming a medical pedant? His own good sense. But he will awaken jealousy on the part of the medical profession. On the contrary, the well trained and skillful practitioner would welcome intelligent co-operation in the cause of the public health. Why should the physician have any more cause for complaint against the clergyman who knows something of anatomy and hygiene and makes that knowledge of practical use than the clergyman has against the physician who has read some standard theological books, teaches a large Bible class and superintends the Sunday school? But there is not room for so wide a departure in the methods of theological training; then make room for it. Some other studies might wait; the dead past may well be left to bury its dead, while the church makes a new effort to save the living—to bring itself closer to the heart of the common people, between whom and itself the barrier is getting higher and thicker every year.

### A MODEL MARRIAGE.

Mrs. Browning says, "Whoever lives true life will love true love," and this thought received a fresh illustration at the Bryant centennial in Cummington last week. Like that of the Brownings, the union between Bryant and his wife was singularly strong and almost ideal in some of its features. After his death this beautiful prayer was found among his private papers. If more marriages were entered upon with the same devout and earnest spirit, divorces would be less common than they are nowadays:

May God Almighty mercifully take care of our happiness here and hereafter. May we ever continue constant to each other and mindful of our mutual promises of attachment and truth. In due time, if it be the will of Providence, may we become more nearly connected with each other, and together may we lead a long, happy and innocent life without any diminution of affection until we die. May there never be any jealousy, distrust, coldness or dissatisfaction between us, nor occasion for anything but kindness, forbearance, mutual confidence and attention to each other's happiness. And that we may be less unworthy of so great a blessing, may we be assisted to cultivate all the benign and charitable affections and offices not only toward each other, but toward our neighbors, the human race and all the creatures of God. And in all things wherein we have done ill may we properly repent of our error, and may God forgive us and dispose us to do better. When at last we are called to render back the life we have received, may our deaths be peaceful and may God take us to His bosom. All which may He grant for the sake of the Messiah.

Athleticism is a good thing if kept in its place, but it has come to be very much overpraised. True manliness is as likely to be found in a weak as in a strong body.—Thomas Hughes.

## JOE AND DAN.

BY REV. JOHN L. SEWALL.

Eight years ago there might have been seen daily in the streets of Kansas City a pair of noble, snow-white horses, so perfectly matched that only a keen eye could distinguish them apart. They belonged to one of the great meat-packing houses and were engaged in the prosaic labor of drawing a sausage wagon. One day the chief of the fire department saw them and was struck with their beauty and strength, and at his request the owner sold them to the city. They were at once taken to headquarters and put under that training which enables horses, as well as men, to do their work in subduing fires in our great centers of population and traffic.

They proved to be remarkable pupils, and soon were the pets of the entire body of firemen. Their fame spread throughout the city, and when distinguished visitors were at hand, as in the case of H. M. Stanley and Mrs. Stanley and Lady Somerset, one of the sights sure to be shown them was a "quick hitch" by Joe and Dan. They came at last to execute this maneuver with seemingly human intelligence and zest. It consisted of the following details: at the stroke of the bell, without any previous warning, their halter fastenings were dropped by electricity; they would instantly spring forward from their stalls to the hose wagon, fifteen or twenty feet distant, swing into their exact position before the machine and under the raised pole and patent harness; collar and tugs and straps would then drop over their backs and fasten with a single click; and by this time the driver is holding the reins, the hosemen are in their places, and with a wild leap the apparatus is out of the engine house and clanging its resonant gong through the crowded streets or the stillness of the night.

The actual time between the warning stroke of the bell and the start was reduced from four to three, and finally down to two, seconds. In attaining this wonderful speed the chief credit was due to the horses, as it was more difficult for them to get into their exact places than for the men to do their part in getting under headway. Not only in their own engine house were Joe and Dan equal to such exploits, but on the stage of the theater, when occasionally some play was given which introduced an alarm of fire and the start of an engine, they seemed equally at home, giving a bit of realism which was always greatly appreciated by Kansas City audiences.

As the years went by these horses became the heroes of many hard-fought battles, for upon their quickness, intelligence,

and endurance depended the victory in many a conflict with the fire demon. One second of time at the beginning of a fire is worth several minutes later on. Constantly in service and often in peril from the rapid spread of flames, the intense heat or falling walls, they never failed in their work. In 1892 the national gathering of the chiefs of fire departments from all our American cities came to Kansas City, and in this convention these horses found admiring critics who could fully appreciate their performances. In 1893 America was invited to the International Tournament of Firemen from all parts of the world, and it was decided that Kansas City should have the responsibility and honor of representing our nation.

Mr. George C. Hale, for many years at the head of the fire department of this city, is the inventor of much of the best modern apparatus for fighting flames, including the peculiar harnesses which make possible this quick start from the engine house. Under

the firemen stay close by them, so far as their own condition permitted, and give them delicacies from the steward's supplies. On their return to Kansas City they were given a good, long vacation from service, until they were once more in regular condition for their trying labors.

One night last spring, in response to an alarm, they were hastening to a fire, and in rounding a corner they suddenly collided with a cable car. Both horses were fairly thrown into the seats of the open grip car, and though they waited as sensibly as human beings to be released from their entanglement, and helped their rescuers greatly by their patience and skillful movements, they were found to be seriously injured. In Joe's foot a cruel splinter had lodged, and though he bore the pain of its removal with silent and unresisting heroism, the wound baffled all the skill which was expended upon it. Day and night Joe had unwearying attendance and the most careful nursing; no member of the force could

have had better care; his temperature and pulse were carefully watched, and the daily papers contained frequent bulletins of his condition. All was in vain; in a few days lockjaw set in, and, unwilling to look upon the sufferings of their friend and comrade, the firemen bade him a sorrowful good-by and left him to strangers to be put out of his misery.

Only a horse! Yes; but in willingness to learn duties, in eager hastening to service and in prompt readiness for any call, day or night, in summer's heat or winter's cold, Joe and Dan, and others of their dumb relations in like positions in other cities, are able to put to shame many a municipal office holder in our land, who does far

less to earn his salary and the gratitude of citizens.

## CONCERNING GIRLS AND WOMEN.

Philippa Fawcett, the young English girl who attained such brilliant success in mathematics last summer, carrying off the prizes above all male competitors, has entered business as a civil engineer.

Lady Henry Somerset will have the support of all true women in her effort to abolish "living pictures" in the London theaters. She says of the tableaux: "Many of them are harmless and in a manner picturesque, but a few are simply outrageous." Against these she utters a strong protest which should find an echo this side of the water.

Considerable progress has been made in our ideas of educating girls since the school committee in a certain Connecticut town, as shown by the public archives, passed a resolution that "it is the sense of this meeting that it would be a misuse of public funds to teach girls the back part of the arithmetic." And this took place only two generations ago.

A list of one hundred books receiving the largest number of votes for a Sunday school



his direction a company of his best men and specimens of his inventions were taken across the ocean, and with them went Joe and Dan to show their British cousins what American horses were able to do. The long journey was successfully made, and in several English cities, as well as at the great London tournament, the white steeds astonished all beholders with their swiftness. The "quick hitch" was made in one and two-fifths seconds, and when it is remembered that the nearest approach to this time on the part of English companies was one minute, seventeen and one-half seconds, we can appreciate their achievement.

Unlike some of the human family, Joe and Dan were in no way puffed up by their honors, which readily admitted them to the world's championship in their class; but on the return voyage some rough weather was experienced, and the horses, as well as their masters, were terribly seasick. Unlike most people, they were eager for company, and, instead of resenting spectators of their misery, they were manifestly glad to have



library was published, Aug. 2, by the *Evangelist*, and of these eighty-three were written by women. Ben Hur led the list, Stepping Heavenward came second, while Pilgrim's Progress, In His Name, Little Women and Little Men completed the first half-dozen. The popularity of "Pansy" is indicated by the fact that nineteen of her books were chosen.

A Horticultural College, with twenty-one resident pupils, all women, was established three years ago at Swanley, about fifteen miles from London, and proves both a lucrative and healthful means of self-support. The course occupies two years and the students, under the direction of practical gardeners, learn pruning, budding, grafting, also the best methods of gathering, packing and marketing flowers and fruits. A poultry farm and aviary are among the adjuncts of the college.

### LITTLE GIRLS.

Where have they gone to—the little girls,  
With natural manners and natural curls?  
Who love their dollies and like their toys,  
And talk of something besides the boys?

Little old women in plenty I find,  
Mature in manners and old in mind;  
Little old flirts, who talk of their "beaus,"  
And with each other in stylish clothes.

Little old belles, who, at nine and ten,  
Are sick of pleasure and tired of men,  
Weary of travel, of balls, of fun—  
And find no new thing under the sun.

Once, in the beautiful long ago,  
Some dear little children I used to know;  
Girls who were merry as lambs at play,  
And laughed and rollicked the livelong day.

They thought not at all of the "style" of their clothes;

They never imagined that boys were "beaus";  
"Other girls' brothers" and "mates" were they,  
Splendid fellows to help them play.

Where have they gone to? If you see  
One of them anywhere send her to me.  
I would give a medal of purest gold  
To one of those dear little girls of old,  
With an innocent heart and an open smile,  
Who knows not the meaning of "dirt" or "style."  
—Ella Wheeler Wootton.

### HEALTH HINTS.

It is not safe to put on new undergarments until they have been thoroughly washed.

Avoid using cheap soaps, which are generally highly perfumed in order to hide the presence of free alkali, a substance quite injurious to the skin.

When a person is strangling make him swallow the white of an egg, but do not beat it. This will almost certainly dislodge the obstruction unless lodged in the trachea.

For those who can endure cold baths there is nothing more invigorating than to sponge the body every morning with cold water made almost thick with common salt. Use a bath mitten, however, in place of a sponge. Salt is also an excellent dentifrice.

The wise housekeeper will hoard her strength and energy by using the lightest and most convenient of household appliances—paper bowls for mixing bread, paper pails—and the lightest possible furniture that can be easily moved. Fortunately the present style is such that light furniture is abundant, cheap and durable.

A prominent physician says that children's school lunches should not be put up in a lunch basket or tin box, as unpleasant odors always cling to a much-used receptacle. He recommends a fresh, clean napkin wrapped neatly about the food and a pasteboard box to hold it all. The box can then be thrown away after it has been used once or twice.

Do not allow yourself to read on the cars. The jarring causes the distance between the book and the eye to be continually changed,

and thus the organs of accommodation are severely taxed. A brilliant young student in Cambridge of our acquaintance seriously injured her eyes by studying during her trips in the electric cars to and from her home in Boston.

Derangement of the stomach and bowels in hot weather is often occasioned by eating food which has been kept in a refrigerator not wholly clean. The most scrupulous care should be taken to wash the refrigerator every week with a solution of soda, not overlooking the waste pipe, and to air it thoroughly afterward. No sort of food should be kept so long in summer as in winter.

The popular opinion that fruit is a chief cause of diarrheal diseases, especially in children, has no foundation in fact. Unless the fruit is unripe, decayed or eaten at improper times, it is a most wholesome article of diet. An English physician has recently made scientific tests which demonstrate that the moist, hot air of summer when loaded, as is often the case, with the products of decay and bacteria, is an active cause of intestinal troubles.

The importance of washing all fruit cannot be overestimated. Consider how many different hands it passes through on its way to the market, and, moreover, a fine, almost imperceptible dust settles upon fruit wherever it is exposed for sale. Now that the grape season is at hand this precaution should be carefully observed, not only on account of the dust but to insure the removal of any poisonous matter which may have been applied to the grapevine and which sometimes adheres to the fruit.

### SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.\*

THE LAND WHERE JESUS LIVED—AN OUTDOOR LESSON.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

During the summer it is better to have the Sunday occupations outdoors. Put chairs, table, paper, pencils and Sunday games out under the trees and after the lesson have the Sunday treat there. In small city back yards, without trees and grass, a "little Sunday house" pays for the trouble of making it. Set four posts, about seven feet high, into the ground, so as to inclose a seven or eight foot square space. Connect the tops of the posts by a framework strong enough to hold up the roof, which is put on Sundays, that is, an ingrain rug or some heavy material is put over the posts, side hangings or walls are placed round the sides (secured by weights laid on the roof) and the table and chairs placed within. Of course two of the "walls" must be drawn back for light and air, but on the others pin Bible pictures, if obtainable. All this can be done in ten minutes, the framework, of course, being always ready.

Even with the lesson outdoors children soon manifest the irresistible impulse to activity that all young animals have. When this is apparent try the plan used by one mother last Sunday with her stirring lads. It is specially suitable for mothers at the seashore with their children. And it can be most easily used on a farm, where the various grains in the barn furnish excellent material for instruction in Bible geography. This is too often neglected altogether, or children are given a complete and complicated map of Palestine before they have even an elementary knowledge of the natural features of the land. We do not give a child a dictionary to study before he has been taught to spell "cat" and "dog." It is no more sensible to give him the ordinary map of Palestine—a vast wilderness of unknown geographical facts called by unpronounceable names. Herein lies the objection to "dissected maps." It is far better to draw a simple map of Palestine on thin, tough paper with India ink, glue it to a thin board,

\* Copyrighted.

mark off into the desired irregularity and have a carpenter saw it up. Then the different features of the map can be added from time to time as they are learned, and the interest of the map, even as a mere puzzle, may be all the time increased by having the pieces cut into smaller ones as more knowledge of the country is gained.

Tell the children that we are going to make a map of Palestine right here in the yard or on the sand by the sea. Explain that we want materials to represent mountains, rivers, cities and seas, and let the children help decide what to use for these and assign a special duty to each child to bring what is needed, e. g., for the lakes, seas and rivers—oats, salt, corn meal, bits of chips and bark, or, if the map is made on the grass, sand; for mountains, pebbles or bits of coal piled up; for cities, pieces of cardboard bent into house shape.

When all is ready select the ground for the map; mark off three equal squares, one above the other, using a tape line or measuring stick, preferably the latter. Divide it into thirds, sixths and tenths, marking each distinctly, so that even the youngest children can do the measuring. Teach the meaning of "boundary" and "coast line." Extend the lower line of the bottom square one-half the length of the measure to the left. Make a mark in the middle of the top line of the upper square. Stretch a string between these two points, making a mark one-third of the way down. Along this make the coast line of the Mediterranean (little ones like to learn this long word syllable by syllable) by scattering one of the materials in a wavy line. Make an extension for Mt. Carmel at the one-third mark on the Mediterranean coast line. Tell the story of what happened here, and as you proceed with the map give a story for each part.

On the right side, near the top of the upper square, is Lake Merom, which is one-tenth the length of the measure. Just below the center of this same square is Lake Galilee, one-sixth the length of the measure and in the shape of a pear upside down. It is exactly opposite Mt. Carmel. The Dead Sea occupies the whole of the right side of the lower square. The Jordan River flows from Lake Merom through Lake Galilee into the Dead Sea. After mamma has traced the general outline the children can fill in the materials.

Now have them sit down quietly and talk about Jesus coming to earth to live in this land of Palestine. It was long ago and in a far-away place, but Jesus is just as really with us as He was with those people who saw Him walking from place to place. How is He near? Do we thank God for this every day? Then talk of the beautiful land where Jesus now lives, where He went to "prepare a place" for us, where there are "boys and girls playing in the streets of the city."

(Map lesson continued next week.)

The leading teachers of cookery and writers on Domestic Science use and recommend Cleveland's Baking Powder, as  
Mrs. Rorer, the Principal of the Philadelphia Cooking School,



Miss Farmer, the Principal of the Boston Cooking School,  
Miss Bedford, the Superintendent of the New York Cooking School,  
Mrs. Ewing, the Principal of the Chautauqua School of Cookery.

## CONVERSATION CORNER.

## EAR BOYS AND GIRLS: The

"D. F." never proved the "despotic" part of his title so well as when, in last week's Corner, he lugged in the cut of that bland, old, bald-headed gentleman—whoever he may be—and then left out Dr. Hale's letter. But it has turned out for our advantage—although the foreman did not intend it so—for just after closing

that article I received further particulars from Dr. Hale, which I can now add to the letter. You remember the subject was the old story, printed and pictured in school histories and readers, of the Boston boys and General Gage, and my ? asked exactly who the general was, if it was not Gage, and where the place of the boys' interview was, if it was not the Province House. Here we have it all:

Dear Mr. Martin: The place was School Street—nearly opposite to the school—just below King's Chapel. The house, which had been Cook's, was afterwards Mr. John Lowell's. It was next to the wall of the Chapel Cemetery. The boys coasted down Beacon Street, across Tremont, and down School Street. That house was General Haldimand's headquarters. His servant put ashes and dirt on the coast. Andrews's letter of Jan. 29, 1775 [Proceedings of Mass. Hist. Soc., July, 1865], describing the incident, says that General Haldimand "ordered his servant to repair the damage, and acquainted the governor [Gage] with the affair, who observed that it was impossible to beat the notion of liberty out of the people, as it was rooted in 'em from their childhood." But I do not know how Deacon Andrews knew this! (This letter, by the way, is the earliest authority we have found of the word coast.) General Gage was at the Province House, where there was no coast. The true story was told me in 1846 or 1847 by Jonathan D. Robins of the Latin School, who was one of the actors.

Haldimand was colonel of the 60th Regiment, but in 1772 was appointed "Major General in America"—not in England. In 1773 he was made governor of Canada and remained in office until 1784, when he was recalled. He died in Switzerland in 1791.

Truly yours, EDWARD E. HALE.

Many thanks to Dr. Hale—whom patriotic Cornerers can think of not only as the author of "The Man without a Country" and of "The New Harry and Lucy," but as the grandnephew of Nathan Hale, the brave young martyr of 1776—for giving us the true version of that famous story; it must be correct, for it was told him by one of the "committee of five" coasting boys who waited on the general and demanded their "inalienable rights"! Remember when you visit Boston that the schoolhouse of that time was where the Parker House—east part of it—now is, and Haldimand's house about opposite, say between Franklin's statue and King's Chapel. If you do not find it I will go with you.

I must not forget to tell you—what was also left out last week—that after the Old South meeting I went with an enthusiastic Cornerer to the Old State House and Faneuil Hall (where Charles Carleton Coffin was telling the Philadelphia pilgrims what happened there), and also through the underground passage to the site of the Province House. My companion was born in Boston but said she had never been there before, and I am sure the "boys of '76" never went there either—on a sled!

Now that we are on patriotic subjects here is a ? from a New Hampshire lady:

My Dear Mr. Martin: Can you refer me to a life of Washington that would be interesting to children between twelve and fifteen years of age—one that takes up his early life as well as his public service? Out of several

children I asked, only one—a little French boy—had ever heard of Washington's exploit with his hatchet. I certainly read such a book when I was a little girl, but am told at bookstores that they know of no such now.



WELL, I have found just the book you want! It is entitled, George Washington, an Historical Biography, and was written by Mr. Scudder, author of the school history of the United States and of the Bodley Books. As he wrote it, and wrote it for children, it must be good—besides, I have read it myself! Tell your bookseller that it is published by Houghton, Mifflin & Co., and costs seventy-five cents. To be sure, it does not contain the "hatchet story," but I suppose we must give that up as a fiction. What a pity that General Washington had not in his old age told some reliable person, like Washington Irving or Dr. Hale or Mr. Scudder, whether he ever did cut down his father's cherry tree or not! [I append a correct likeness of the gentleman Mr. Martin seems to have in mind.—D. F.]

And now let us have some vacation letters. The first one is from a patriotic place—do you know why?

CUMBERLAND HEAD, PLATTSBURGH, N. Y.

Dear Mr. Martin: . . . We have got a cottage right on the lake. [What lake?] I learned to row today. I went up in the lighthouse the other day. We (Harry Crawford and me) sailed boats to each other and had great fun. Every time we go to Plattsburgh we have to pass a big rock that the British fired on in 1812.

Your friend, THEODORE A.

From over the line in Canada comes this from another boy, who is evidently with "The Shaybacks in Camp":

BIRCH BAY CAMP, LAKE MEMPHREMAGOG.

Dear Mr. Martin: I am having a very nice time here. I row, and sometimes fish, and walk in the woods some. Since I have been here I have found two or three orchids and about thirty other flowers. The flora here is a good deal like that of my own home near Boston. . . . On rainy days the people congregate in the cabin, where there is a blazing fire in the fireplace, and sew, read, talk and play games. The pleasant evenings are usually spent in the boats on the lake.

Last night a farmer called and asked if any of the older boys would like to go across the lake in a barge to help him bring back a farm wagon that he had bought. All the boys went except the oldest one and myself. A storm came up when they were half-way across the lake on the return trip. Mrs. B. and others held lanterns and walked through the woods and blew the bugle till they came to land. It was quite exciting. There are seventeen persons in camp, including seven or eight boys. Our meals are eaten on a covered piazza at one end of the cabin. The other day we attempted to go up Mount Orford, the highest mountain in Lower Canada, but we did not have time to get to the top. When I get home I could tell you more about camp than I can write.

Yours truly, ARTHUR P.

Good! Come into the office after you get back and tell me the rest of it. I have other foreign letters, but I will only add a short note from a boy in Worcester County:

Dear Mr. Martin: . . . I am having a good time here. People are making hay all about us. I have had some rides on the hay cart. There are many kinds of birds here, among them the robin, the whip-poor-will and the katydid.

WILLIE D.

P. S.—"Add six brevier lines.—D. F." Here they are, from another boy on a vacation ride across the State:

. . . The way to get on in the world is by steady push—applied to the pedals of a Victor! Lunched with your Cornerer at West F.

J. A. E.

Heard later that J. was at Northfield and that he rode ninety miles in one day.

Mr. Martin

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50 per cent.

in nutriment  
by using

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in preference  
to cheaper  
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## The Sunday School

LESSON FOR SEPT. 2.

John 2: 13-25.

### JESUS CLEANSING THE TEMPLE.

BY REV. A. E. DUNNING, D.D.

John places the event of this lesson at the beginning of the public ministry of Jesus, but connects its meaning with His crucifixion. The other evangelists record such an event as occurring among the last scenes before His crucifixion. Most students of the Gospels believe that the same event occurred twice. The Sunday school class is hardly the place to discuss the question, but it need not be avoided. We must remember that John disclaims any attempt to write a biography of Jesus. He says that he has recorded certain acts of Jesus that men may believe that He is the Messiah, but he does not claim to have placed them in the order in which they occurred [chap. 20: 31]. John describes in detail only thirty days of the life of Christ. For his declared purpose the cleansing of the temple as an event belongs in the early part of his Gospel, though its lessons belong with the close of Christ's ministry.

When Jesus had come into the consciousness of His mission through the revelation at His baptism, and had passed through the struggle into which He was led by that revelation, we should expect that one of His first efforts would be to reform the abuses of the temple. That step would be an impressive sign to His disciples of the character of the work He had undertaken and of the divine authority He had received. The prophet had declared that the Messiah "shall suddenly come to His temple . . . and He shall purify the sons of Levi . . . and they shall offer unto the Lord offerings in righteousness." This sign which Jesus did would in a striking manner suggest to the Jews that He was the promised Messiah. It signified:

1. *The banishing of traffic from the house of God.* Sacrifice was the chief element of the temple worship. Every Jew must there present his sin offering, his burnt offering and his peace offering to God. Multitudes, especially during the great annual feasts, came from distant places to Jerusalem. They could not bring with them the animals they needed. What more natural than that traffic in them should spring up in the temple area? But many of them had not money that would pass current there. Especially was it necessary that the offerings dropped into the treasury and the temple tax of half a shekel should be native coin. Therefore the tables of the money changers were crowded in, where Roman, Greek, or other coins were exchanged for Jewish. The outer court, into which Gentiles were admitted, covered several acres. Into this court business had forced its way, till the spectacle which made the chief impression on foreigners, who were forbidden on pain of death to enter further, was a crowd of buying and selling, shouting and haggling Jews. From such a scene what idea would they carry away of the worship of Jehovah in the temple where He dwelt?

Trading, not worship, filled the house of God. The evil had grown up gradually. It had crept in under the excuse of necessity. Mercenary ambition and fraud and evil passions had come in with it and had tainted the very heart of Judaism. In the temple was the canker which was eating out the heart of the nation. Men had become corrupt in the professed service of God, "supposing that godliness is a way of gain."

Jesus in the beginning of His ministry made His emphatic protest against this desecration of His Father's house. With His whip of small cords He drove the sheep and oxen out into the street. He tipped over the tables piled up with coins. He commanded the owners of the doves to take them away.

What evil is greater today than that which makes religion the servant of trade? Men who attend church and make their religious

profession a means of inspiring confidence which they do not deserve, of building up their business through which they accumulate dishonest gains, make the house of God a house of merchandise, and even a "den of robbers." Is not this a reason why the title of "deacon" is often used as a term of reproach? Has not this misuse of religion promoted that distrust which leads so many who only see the outer courts of the temple to disbelieve in the presence of God within it? Has it not aggravated the want of confidence which has largely paralyzed business throughout the country at this time and which even threatens the stability of our popular government?

2. *The authority of Jesus in the house of God.* To His disciples He appeared as a prophet whose devotion to the temple had become so intense that He forgot Himself in His earnestness to purge away its pollutions. The zeal of that house was consuming Him. His look and manner and voice thrilled them with the sense of His power and of His hatred of evil. No one can be a great leader of the people in righteousness who does not hate evil in his inmost soul.

To the other Jews present Jesus appeared as simply interfering with their business. He had no human authority either from priests or Roman governors. His divine authority they could not recognize, for they had never recognized the presence of God in the temple, from whom Jesus claimed to have received His authority. Probably most of the priests in the inner court no more felt that presence than those in the outer. Jesus could for the moment banish from the temple what polluted it, but he could not bring into it the devout spirits of men which alone would hallow it.

The only sign which Jesus could give in answer to their demand was to call the temple "My Father's house." The proof that He had a right to use this title lay in His power to raise Himself from the dead. His body was the temple in which God dwelt in His fullness. They who had banished God's presence from the temple would banish life from His body when they came to understand His mission. But He would bring life back to it. There was the evidence of His authority. He had yet to make it good. But when He had risen from the dead His disciples remembered it. A new temple took the place of the old, with Jesus Christ the chief corner stone, "in whom ye also are builded together for a habitation of God in the Spirit." The risen Christ was its life. The disciples preached the gospel of the resurrection, and the temple grew.

The sign which Jesus gave to the traders in the temple is His sign of authority now. He has the right and the power to banish mercenaries from worship because He died to redeem those who owe worship to God and rose again from the dead. The power of the gospel which is now preached lies in its witness to the resurrection of Jesus Christ. Because He built again the temple which men destroyed, "He must reign, till He hath put all His enemies under His feet. The last enemy that shall be abolished is death."

3. *The power of Jesus to inspire confidence.* His disciples did not understand His words concerning the temple when He spoke to them, but after His resurrection they understood and believed them. Many others who were at that feast were then and there convinced that He was the Messiah, because of the signs which He wrought. But He did not give the people His full confidence, for He knew they were not ready to receive it. Some hated His interference. Some were impressed by His signs, but did not yield to Him their hearts. Some made loud professions who were selfish still. He understood them all. He gave what they could receive. To have done more would have been unjust to them and to Himself.

May God deliver our nation from the curse of money worship, forcing its idol even into the house of God. May faith in the resurrection of Christ and its meaning to all believers be strong in all the land. May we all be willing and glad to trust Jesus and to have Him see into our innermost hearts.

### THE CHURCH PRAYER MEETING.

Topic, Aug. 26-Sept. 1. Are You Gaining the Utmost Benefit from Your Bible? Ps. 119: 33-40; 2 Tim. 3: 14-17.

By familiarity with its language, thought and life; by reading it regularly and thoughtfully; by obeying its precepts.

(See prayer meeting editorial.)

### Y. P. S. C. E.

#### PRAYER MEETING.

Topic, Sept. 2-8. Worldliness in the Church; the Church in the World. John 2: 13-17; 17: 11-17.

Worldliness is living in and for this present time under bondage to its demands. It is not always abandonment to pleasures. Care has made more people worldly than carelessness. Three things choke the word of life in our hearts: "the cares of the world, the deceitfulness of riches, and the lusts of other things entering in."

Formality is the most frequent sign of worldliness in the church. The ceremonies of the temple were never more scrupulously observed than when Jesus entered it to cleanse it. Every worshiper could buy sheep, oxen, or doves in the temple. If his money would not pass current he could exchange it there. He found a market in the temple where he could buy all the means of worshipping God. The church authorities had set the fashion—had exactly prescribed the methods; he had only to go through the forms. This helped to make worldliness the chief sin of Judaism. It first depraved, then destroyed filial relations between God's children and Himself.

God is the one spiritual Father, not any teacher, minister, or priest. We wish, sometimes, that some one had authority to give us exact directions how to live so as to please God. But He has not committed our consciences to the care of others. When Elijah had thrown his mantle over Elisha the young man left his work and ran after Elijah, asking permission only to bid farewell to his parents; then he would follow his new master. But Elijah only said, "Go back again: what have I done to thee?" It was as if he had said, "Do not come to me: consult your own conscience." When young people have chosen Christ as their Master they often ask, "Can I dance, play cards, attend the theater, indulge in other amusements?" The answer is, If doing these things help the free service of Christ which you have chosen, of course you can do them. Your acceptance of His call was voluntary; if your own loyal heart does not prompt you to give up worldly pleasures, He will not force you to reluctant service—will not accept it.

The church is in the world to represent Christ to men. He did not live apart from society, did not wish His disciples to do so. He gladdened a wedding, was a frequent guest at feasts, and has sent His own into the battle of life with the motto, "Be of good cheer: I have overcome the world." His service is free, hearty, joyous. It helps us to bear burdens; it does not add a burden of its own. The church in the world lifts men and women into spontaneous fellowship with Christ. Those who find themselves doing that are not discouraged. They will not be conformed to this world. They are being transformed into His likeness. That is the true end of living. It overcomes worldliness by the honor and joy of knowing Him and being found in Him.

Parallel verses: Matt. 5: 8; 23: 9; Mark 4: 19, 20; Luke 21: 34; John 4: 23, 24; Rom: 12:

2; Gal. 1: 4; Eph. 4: 21-24; 2 Tim. 2: 22; Titus 2: 12; Heb. 12: 14; 1 John 2: 15-17.

## PROGRESS OF THE KINGDOM. OUR OWN WORK.

**Treasury of the A. B. C. F. M.** As the financial year of the American Board draws to its close, its friends and supporters will anxiously read the statements in regard to the receipts of the present year and the standing of last year's debt. The donations during July this year were smaller by about \$10,000 than those of July, 1893, but, owing to a substantial increase of legacies this year, the total receipts for that month are \$51,856, as over against \$49,583 received in July last year. The statement of receipts for eleven months this year, as compared with the corresponding period last year, is as follows:

LAST YEAR.	
Donations.....	\$426,424.33
Legacies.....	124,492.24
Total.....	\$550,916.57
THIS YEAR.	
Donations.....	\$433,406.23
Legacies.....	160,436.48
Total.....	\$593,842.71

Our pleasure in these hopeful figures is somewhat dimmed by the fact that more than one-half of the debt, or \$51,957.62, is yet unpaid.

**Opium in India.** The *Missionary Herald* contains a comprehensive editorial on the Opium Commission, summing up the conclusions which may be drawn from the evidence given before the commission. "One thing seems clear," says the writer, "that there is a striking difference between China and India in respect to the use of the drug. Opium has thus far had a much more deleterious effect upon the Chinese than upon East Indians." The correspondence received at the rooms of the American Board, for example, proves this fact, for the missionaries in India seldom refer to the opium habit, while the letters from workers in China are full of accounts of the misery caused by use of the drug. Nevertheless, among the missionaries who testified to the prevalence of the opium habit in India was Rev. H. J. Bruce of the Marathi Mission, who laid before the commission the results of personal investigation in the Satara district. He states that in a certain village in which he instituted inquiries it appeared that there were few adult consumers of the drug; but that, as a rule, all the little children are fed with opium in order to keep them quiet while the mothers go to work. The children have to be weaned from the use of the drug, and during this process a large per cent. of the little ones die, while the health of those who live is seriously impaired.

### THE WORLD AROUND.

**Forbidden Entrance into Tibet.** The Tibetan pioneer missionary party, under the leadership of Miss Taylor, has met with disappointment and difficulty at the very outset of its undertaking. Arrived at Darjeeling, in India, the band of missionaries received an official notification that the government would not permit them to cross the frontier line into Tibet. The matter was confirmed by Sir Charles Elliott, who says that the time has not yet come for undertaking missionary operations in Tibet. An Indian paper states that this decision will not surprise one who understands the Indian Government's attitude in regard to Tibet. The government is exceedingly desirous of cultivating friendly relations with that country, but, as the Tibetans are extremely suspicious of all advances from India, it is obliged to advance slowly and with great caution. Should the Tibetans see reason for suspecting the Indian Government of designs upon their territory or religion, the doors of Tibet would close so tightly that fifty years of diplomacy could not open them. To allow a party of missionaries to enter from India now might undo past negotiations and postpone indefinitely the day when that country shall be open to Europeans. This is the official point of view, and as Sir Charles

Elliott is well known to be in sympathy with missionary enterprise it is doubtless an unprejudiced and impartial decision. For the present, therefore, Miss Taylor's band must be content to work among the soldiers in garrison at Darjeeling and the Tibetans who have crossed the border.

**Japanese Conclit.** A noteworthy article appeared this summer in the *Japan Weekly Mail*, with lengthy quotations from a Japanese woman's magazine. "No longer any need of foreign missionaries" is a cry becoming more and more prevalent among Japanese Christians, and now the opinion is beginning to be advanced that it is time for the Japanese to go forth as missionaries to countries on the continent, especially Corea, China and India. In the article above mentioned it is confidently asserted that "the conversion of these nations to the religion of Christ is a task that can be accomplished by the Japanese alone," and the writer goes on to say: "Even a people so liberal, so quick in intelligence and so noted for adaptability as the Japanese have been long dissatisfied with the efforts of the English and American missionaries to transplant Christianity into Japan in the form in which it is found in their own countries. How could such a method succeed in the homes of Buddhism and Confucianism?" But in spite of this overflowing self-confidence an obstacle appears—lack of money for such an undertaking. The foreign missionary societies are therefore advised to place the money now devoted to the work in Japan at the disposal of Japanese Christian propagandists, who will convert the nations of the Asiatic continent. The entire article echoes the sentiments expressed by President Kozaki at Chicago: "I believe that it is our mission to solve all these problems which have been, and are still, stumbling-blocks in all lands; and it is also our mission to give all the Oriental nations and the rest of the world a guide to true progress and realization of the glorious gospel which is in Jesus Christ." It is good to see the Japanese inspired with a desire to spread Christianity, but these utterances show the disadvantages under which our missionaries are working in Japan, with such a wall of conceit and self-satisfaction set up against their efforts.

**Chinese Violence.** According to the daily press, the inherent hatred which the Chinese have of foreigners has again led to violent attacks upon missionaries, the victims on this occasion being two women connected with the American Presbyterian Mission at Canton. Some weeks ago reports were maliciously circulated and placards posted to the effect that the foreigners in Hong-Kong were killing the plague patients, and that in Canton the missionaries and Chinese Christian women were engaged in distributing scent bags containing a poisonous drug which would be fatal to the Chinese who inhaled its odor. These rumors spread until in Honan the excitement reached such a high point that the two missionaries mentioned above, while dispensing medicine to the plague-stricken people, were attacked by a huge mob, stoned and heaped with abuse, and would probably have been killed but for the interference of an English official. Excitement still runs high and there are threats of burning the mission buildings and driving out the hated foreigners. Some of the native Christians have also been stoned and beaten. It is reported that cholera is now raging in China as well as the plague.

**A New Palestine.** A missionary in Jerusalem for ten years gives some interesting glimpses of the changes occurring in the holy city and throughout Palestine. Among the developments are the innumerable houses which have been built outside the city walls and the formation of new colonies. Rows of buildings stand in places where a few years ago wild flowers might have been picked among the rocks and stones, and carriages travel the new roads in Jerusalem. Progress of a distinct kind is seen in the laying of the Jaffa Railway, which has ceased to be an object of

wonder to the natives, while additional lines of railway are being projected in other parts of the country. A boat now crosses the Dead Sea, and lately a letter was received from Kerak in Moab, between which place and Jerusalem postal communication has been opened. Civilization is making rapid strides in Jerusalem and, for the promotion of the social and spiritual welfare of the people, missionaries are being multiplied.

**Mission Work in Ireland.** The popular authoress, Miss Alcock, states that the interest of the church of Ireland in missionary work dates far back in her history. The oldest of British modern missionary societies—the Society for the Propagation of the Gospel, founded in 1701—had its first auxiliary in Ireland in 1714, and owed some of its best missionaries to that country. With the evangelical revival of the early part of this century there spread over Ireland a new flood of missionary zeal, and within the last quarter of a century the Dublin University has started two missions of its own.

## ENVIRONMENT AND ITS INFLUENCE ON THEOLOGY.

The influence of temperament and environment in determining a man's theology are alluded to by Mr. Prothero, Dean Stanley's biographer, and that which he says about Stanley is true of many others of the "broad school"—Phillips Brooks, for instance. Says Mr. Prothero:

A second reason for his inadequate grasp of the answers which the church, in its creeds and its theology, has given to the deeper questionings of mankind must be sought in the circumstances of his life. The problems and their answers lay outside his own Christian experiences. His happy childhood, the tranquil atmosphere of his home surroundings, the sweetness of his nature, his prosperous life contributed to make his conception of religion bright and sunny. He knew nothing of the gloom and the pessimism by which a St. Augustine or a Luther, a Calvin or a Bunyan was tortured before attaining to a knowledge of truth. The tragedies of the human soul, the depths of spiritual pain, the dark technicalities of a Puritan theology belonged to a domain of thought and feeling to which he was a stranger, and he turned from what to many men are necessary verities of religious experience, and therefore essential elements of a comprehensive Christian science, as grim shadows created by mere morbidity of the imagination.

## MR. GLADSTONE'S MOST BLESSED OBJECT OF CONTEMPLATION.

I do not know on earth a more blessed subject of contemplation than that which I should describe as follows: There are, it may be, upon earth 450,000,000 professing Christians. There is no longer one fold under one visible shepherd, and the majority of Christians (such I take it now to be, though the minority is a large one) is content with its one shepherd in heaven and with the other provisions He has made on earth. His flock is broken up into scores, it may be hundreds, of sections. These sections are not at peace, but at war. . . . But with all this segregation, and not only division but conflict of minds and interests, the answer given by the four hundred and fifty millions, or by those who were best entitled to speak for them, to the question, What is the gospel? is still the same. With exceptions so slight that we may justly set them out of the reckoning, the reply is still the same as it was in the apostolic age—the central truth of the gospel lies in the Trinity and the incarnation, in the God that made us and the Saviour that redeemed us. When I consider what human nature and human history have been, and how feeble is the spirit in its warfare with the flesh, I bow my head in amazement before this mighty moral miracle, this marvelous concurrence evolved from the very heart of discord.—*The (August) Nineteenth Century.*



## Literature

## BOOK REVIEWS.

## THE GIFFORD LECTURES FOR 1894.

This course of lectures is delivered annually before the University of Edinburgh and the lecturer this year was Dr. Otto Pfeiderer, professor of theology in the University of Berlin. His subject was the Philosophy and Development of Religion, and the two volumes of the work contain the lectures almost unaltered from the form in which they were uttered. They number twenty, including the two which respectively introduce the two divisions of the general topic, i. e., the philosophical and the historical discussions. They represent the views of the comparatively advanced school of critics yet are not as extreme utterances as those of some other scholars and are controlled by a most conscientious method and a reverent spirit.

Opening with a study of religion in its relation to morality and science, the lecturer passes on to consider the origin and development of the belief in God, the revelation of God in the natural and then in the moral and religious order of the world, the religious view of man in his essential nature and activity and his redemption and education, and the religious view of the world as regarded respectively by the idealist, the naturalist, the optimist and the pessimist. However radically the reader may differ from the author he will realize himself from the outset to be under the temporary guidance of a bold and sturdy thinker who means to go to the bottom of his theme and to construct his system of belief step by step for himself.

He accepts Kant's declaration that the idea of God is the unity of the True and the Good, or of the two highest ideas which our reason thinks as theoretical reason and demands as practical reason. This is the rational origin of the belief in God found in the nature of our mind. But this belief did not exist from the beginning in human consciousness, although there was from the first an unconscious rational impulse which served as a foundation for the belief. Belief in God grew out of the prehistorical belief in spirits, ancestral or natural. The transition to monotheism is traced interestingly, but too much seems to be conceded to the demands of the modern destructive criticism and too little to be made of the fact that even polytheists usually, if not always, look up to one deity as superior to all others and in some real sense supreme.

The traditional belief in the sinlessness of man before the fall is denied as unhistorical and as affording no possibility of a fall. "Badness could not arise out of a pure will of goodness, because no motives to it would exist, and without such no imputable action is thinkable." This illustrates the weakness of the author's logic at times. That Adam and Eve sinned the first time that they were tempted, which the record implies, i. e., the first time that motives to sin were presented to them, does not prove that up to that point in their history they had not possessed a pure will of goodness. Professor Pfeiderer's reasoning on this subject is ingenious but not convincing. There is more apparent force in his further claim that the alleged consequences of the fall are not to be accepted because the corruption of the whole nature of the race cannot have been due

to the single, first sin of our first parents inasmuch as habitual tendencies of character do not proceed from individual but only from frequently repeated actions. But here again far too much is claimed, and far too little weight is given to the fact that the first sin of Adam and Eve inevitably altered permanently their whole relation to God.

Yet Dr. Pfeiderer does not believe that every man is wholly good by nature and finds the ground of "radical badness" in a power of self-assertion and resistance in the lower impulses before the reason attains its valid position and authority. Furthermore, there is a lack in his classification of the explanations of the origin of evil. He enumerates three, an extra-divine principle, a want or defect in the Deity Himself, and human culpability, all of which have been advanced. But he does not specify distinctly the familiar theory that God may have allowed the existence of evil as a necessary means to the greatest, highest good, although a portion of his discussion of the matter seems to imply it. He accepts heartily the doctrine that all things work together for good to them that love God, and finds in this belief a practical verification of the religious view of the world.

Turning to the historical department of his work, we find the author taking ground which most English and American students regard as too narrow. He holds that the traditional conception of Christianity is not historical, that many Old Testament passages which are understood as prophecies of Christ were not so intended, that many accounts of the miracles of Jesus are only ideal pictures, that the conception which Jesus held of the kingdom of God at the beginning of His ministry was exactly that held by all others before Him, that the accounts of the resurrection are legendary and due to religious ecstasy, that the speaking with tongues on the day of Pentecost was "nothing but a stammering effusion of exuberant religious feeling" which had "nothing in common with speaking in foreign languages"—apparently he has forgotten Acts 2: 4-11—that the transfiguration was not an actual event but only symbolical, that belief in Jesus as the Messiah was but a gradual growth including more and more as greater demands came to be made upon it in the way of explanation and justification, that Paul's conversion was not miraculous, etc.

He studies in this second volume the preparation of Christianity in Judaism, the gospel of Jesus Christ, the primitive Christian community and the beginning of the faith of the church, Paul's theology and apostolic activity, Jewish and Christian Hellenism, and the Christianity of the Alexandrian fathers, of Augustine and the Roman Church, and of Luther and Protestantism. His general attitude is that of close adherence to the most literal historicalness, and his interpretation of what is rightly to be deemed historical is more restricted than there is good reason that it should be. But what he admits and urges seems to involve much more than he concedes. He often "cannot see the wood because of the trees." But his chapters are interesting and suggestive and represent at its best the school of critics to which he belongs. [G. P. Putnam's Sons. \$5.00.]

## BIOGRAPHICAL.

Four new biographies of four famous persons have come out of late and one of them

is being talked about more generally and more earnestly than often is the case. This is *The Life of St. Francis of Assisi* [Charles Scribner's Sons. \$2.50], by Paul Sabatier. The author is a French Protestant pastor in a comparatively humble parish, but he has written a book so scholarly in research and method, so independent in spirit, so choice in language, so rich in lessons of holy self-sacrifice and service that it has made the sensation of the season among the more thoughtful element of the French people and actually has received the supreme literary distinction of being crowned by the French Academy. It has been called a prose poem which also is an example of scientific exactness. Special chapters, such as those on the Critical Study of the Sources, the Church about 1200, the Crisis of the Order, etc., are exceptionally valuable. No other work on its subject is likely to surpass it in many years to come.

Another of the four books referred to is Mr. S. H. Church's *Oliver Cromwell* [G. P. Putnam's Sons. \$3.00]. It is an attempt to discriminate between the severity of Cromwell's detractors, such as Hume, and the lavish eulogizing of his admirers, such as Carlyle. Mr. Church has collected a considerable library of Cromwelliana and has devoted six years to writing his hero's life with the aim to furnish a fair and well balanced account. We like his book and recommend it. At the same time it is itself too much of a general narrative. The author has not meant to write a mere biographical sketch, and therefore may not be criticised for not having written one, but nevertheless he has not written quite the sort of book which one is led by the title to look for. The style is good and now and then decidedly spirited. The volume, without adding much to what people long have known about its hero, is a faithful and suggestive study of his life and times, and certainly avoids the error of extravagance in respect to both praise and blame. A useful plan of the battle of Naseby is included.

A third of the four biographies is by one American soldier about another. It is Gen. Bradley T. Johnson's *General Washington* [D. Appleton & Co. \$1.00]. It is one of the Great Commanders series. The author states that there are about five hundred biographies of Washington but that, so far as he is aware, no one of them has attempted to consider the military character of Washington and to write his life as a soldier. Nevertheless we have not found in this book much about Washington as a military man which we had not read before, and we cannot say that General Johnson seems to have thrown new light upon many points. The principal peculiarity of his book is that it is devoted almost wholly to Washington's military rather than his civil career. That is the record of the former is expanded and that of the latter condensed very considerably. But, allowance being made for this fact, the book is readable and instructive.

As for Gen. O. O. Howard's *Isabella of Castile* [Funk & Wagnalls Co. \$1.50]—with uncommonly delicate illustrative work by F. A. Carter—we are gratified by the carefulness in research, the impartiality in judgment, and the simplicity and force in narration of the volume, which exhibits a warmer interest in the queen whose life was so romantic and influential than that of most who have described her, and who yet holds an even judgment. Young and

old alike will appreciate the interest and solid information of the book.

## STORIES.

The heroine of *The Maiden's Progress* [Harper & Bros. \$1.00], by Violet Hunt, is an amusing creation. She is an English girl who sets out to be a *fin de siècle* sort of a young woman and who is self-willed, imperious, inconsistent and unconventional, going rather near at times to the border of recklessness. Yet she never quite loses her hold on one's respect and admiration. Evidently the author understands several types of girls very well and how to portray them aptly, and also herself prefers both men and women of solid character. The book is a skillful piece of realistic description of certain people in modern English life, and, in spite of much which is pleasant about most of them, it is a subject for congratulation that they do not yet give tone to the whole of English society.—Mrs. Janie P. Duggan's *A Mexican Ranch* [American Baptist Publication Society. \$1.25] is a prize story, though what the prize won was or by whom offered is not stated. It is a graphic narrative of Protestant missionary service in Mexico and there is enough love-making in it to give it much of the tone of a novel although this element is judiciously handled. It is well written and cannot fail to interest. It is distinctly but not offensively a Baptist story.

*The Disappearance of Mr. Derwent* [F. T. Neely. 50 cents], by Thomas Cobb, describes a mystery which certainly is cleared up unexpectedly, and the tale has a certain interest in its way. But its most striking characteristic is the comparative unconcern of the chief sufferer by the tragedy. Although the author evidently means to represent the heroine, the daughter of Mr. Derwent, as overwhelmed by her trials, he quite fails. She talks about the stealing of her beloved mother's remains from the grave, although her father too, had just been assassinated, much as she would discuss the stealing of a pint of plums from her garden.—*Love and Shawl-straps* [G. P. Putnam's Sons. 50 cents], by Annette L. Noble and Pearl C. Coann, is a comical narrative of a small and select personally-conducted tourist party, several members of which found their husbands in the course of their foreign experiences. The book is uncommonly bright and entertaining and exhibits considerable true power.—As for *The Purple Light of Love* [D. Appleton & Co. 75 cents], by H. G. McVickar, it is short, vigorous in style, sad and almost tragic, dealing largely with ignoble people and deceptive lives yet ending with a climax which is striking and which reveals a certain nobility in the hero, even if not wholly justified.

## MISCELLANEOUS.

"Common Sense" Applied to Woman Suffrage [G. P. Putnam's Sons. \$1.00], by Dr. Mary Putnam-Jacobi, is an earnest plea for woman suffrage and is one of the Questions of the Day series. Its temper is not uniformly as calm as the most effective discussion demands and we notice nothing fresh in the way of argument. Yet it is by no means ill-tempered or tedious. The trouble with the author, as with most other advocates of woman suffrage, is that she calls for too much. In our opinion if suffrage were to be restricted to persons properly qualified by nativity or residence, by education and by modest but actual possessions,

without distinction of sex or race, this nation or any other would be far better off than it is now or is likely to be at present. But the fact that too many men already possess the right of suffrage is no reason for granting it also to women in general. This is the true verdict of common sense applied to woman suffrage, although it is not the position of this author.

Prof. A. E. Dolbear's book, *Matter, Ether, and Motion* [Lee & Shepard. \$2.00], which first came out two years ago, is reissued with corrections and with three additional chapters—on Properties of Matter as Modes of Motion, Implications of Physical Phenomena, and the Relations between Physical and Psychical Phenomena respectively. The book is a valuable and comprehensive summary of accepted principles together with considerable fresh suggestion and stimulating but not irrational speculation.—Another reprint is *The Philosophy of Teaching* [Ginn & Co. 85 cents], by Arnold Tompkins. It deals with principles rather than with their direct application. The closing chapter of the book as it originally appeared, on School Management, has been omitted in this edition and is to be made the basis of a volume by itself. Indeed, the author limits himself even more closely. He does not even consider the philosophy of education but that of teaching pure and simple. This he discusses in a large-minded and helpful manner.

A new volume in the By-Paths of Bible Knowledge series is *The Money of the Bible* [Fleming H. Revell Co. \$1.00], by Dr. G. C. Williamson. It is a concise and instructive little handbook compiled from the standard works and of much interest and value. It tells of coined and uncoined money of different periods and is illustrated freely. On the page where the frontispiece ordinarily is are facsimiles of Biblical coin and this feature of the book is unique and very helpful to the comprehension of what is written.

The author of *Americans in Europe* [J. Selwyn Tait & Sons], who signs himself merely as "One of them," tries too hard to be smart and spicy, but, in spite of much foolishness and some petty misrepresentation and belittling of men who deserve respectful treatment—such as the late Mr. Lowell—he has said many true and wise things. We have only condemnation for the recklessness which leaves the impression that Protestant missions in Paris are largely centers of immorality, yet we readily in-dorse most of what is said of the injudiciousness of foreign marriages for American girls and of sending young people abroad to be educated. The book is a singular mixture of sense and folly, of truthful perception and statement with cynicism.

The *July Bibliotheca Sacra* [E. J. Goodrich] certainly is up to the average in interest but does not rise much higher than this. Among its contributors are Dr. A. A. Berle, Prof. Theodor Zahn, Dr. W. E. C. Wright, Prof. J. C. Long, D. D. The last named writer discusses The Historic Episcopate at length, regarding it as unnecessary and objectionable for American churches. Prof. Jacob Cooper also supplies a warmly appreciative paper on the late President Noah Porter.—The *Quarterly Journal of Economics* [George H. Ellis], also for July, has four articles, The Theory of Wages Adjusted to Recent Theories of Value, The English Railway Rate Question, The Civil War Income Tax and a second paper on The Unemployed in American Cities. They

all are thoroughly able. Why these two magazines are a month late is not evident, but they are apt to be and are this time.

## NOTES.

—Eugenie, ex-empress of France, is writing her memoirs but they are not to be published until after her death.

—Mr. Edmund Yates's successor as editor of the London *World* is Major Arthur Griffiths, one of its oldest contributors and a warm friend of Mr. Yates and of the latter's editorial policy and methods.

—It is noticeable how many artists nowadays also are turning to authorship. Among them are Boughton, Church, Du Maurier, Gibson, Parsons, Mr. and Mrs. Pennell, Remington, Hopkinson Smith and Zogbaum.

—Ralph Waldo Emerson's characterization of Poe, according to Mr. Howells in *Harper's Monthly*, as "the jingle-man" is somewhat severe but not inexact. Still Emerson hardly was the man to appreciate the real merits of Poe's verse.

—The Oriental Club of Philadelphia has issued a valuable book. It contains the papers read at its sessions during the six years since it was founded. All the members of the club but one, Professor Haupt of Johns Hopkins University, are Philadelphians.

—Rev. Dr. M. J. Cramer of East Orange, N. J., has announced to the trustees of the Ohio Wesleyan University his gift to that institution of his valuable library of over five thousand volumes, together with a fund sufficient for its endowment and extension.

—Mr. W. I. Fletcher, the librarian of Amherst College, calls attention in the August *Book Buyer* to the interesting fact that the five largest libraries in this country represent five different classes. They are the Congressional Library, a government institution; the Boston Public Library, a typical free public collection; the Harvard University, a college library; the Astor, an endowed reference library; and the Mercantile Library of New York City, an association library.

## BOOKS OF THE WEEK.

Ginn & Co. Boston.

A TALE OF TWO CITIES. By Charles Dickens. pp. 447. 70 cents.

New England Publishing Co. Boston.

PROCEEDINGS OF THE INTERNATIONAL CONGRESS OF EDUCATION, CHICAGO, 1893. Edited by N. A. Calkins. pp. 1,005. \$2.50, postpaid.

Thomas Whittaker. New York.

OUR BIBLE. By Rev. R. T. Talbot. pp. 128. 50 cents.

THE HEROIC IN MISSIONS. By Rev. A. R. Buckland. pp. 112. 50 cents.

American Book Co. New York.

AN INTRODUCTION TO THE STUDY OF SOCIETY. By Prof. A. W. Small, Ph. D., and G. E. Vincent. pp. 384. \$1.80.

Fleming H. Revell Co. New York.

MOODY IN CHICAGO. By Rev. H. B. Hartzler. pp. 255. \$1.00.

Wilbur B. Ketcham. New York.

THE ART OF ILLUSTRATION. By Rev. C. H. Spurgeon. pp. 205. \$1.00.

Charles T. Dillingham & Co. New York.

ESSAYS. By Emily O. Gibbs. pp. 174. \$1.25.

Henry Holt & Co. New York.

A CHANGE OF AIR. By Anthony Hope. pp. 248. 75 cents.

J. B. Lippincott Co. Philadelphia.

MY PRETTY JANE. By Effie A. Rowlands. pp. 344. \$1.00.

PETER'S WIFE. By "The Duchess." pp. 364. \$1.00.

R. H. Woodward & Co. Baltimore.

TALKS TO CHILDREN ABOUT JESUS. By Mrs. G. E. Morton. pp. 320. \$1.00.

Western Methodist Book Concern. Cincinnati.

ARMINIANISM IN HISTORY. By Prof. G. L. Curtis, M. D., D. D. pp. 237. 50 cents.

A HARMONY OF THE GOSPELS. Arranged by Rev. W. H. Whitrow, D. D. pp. 194. 50 cents.

## PAPER COVERS.

Public Documents.

ANNUAL REPORT OF STREET DEPARTMENT OF CITY OF BOSTON. pp. 344.

SUGGESTIONS REGARDING THE COOKING OF FOOD. By Edward Atkinson. Published by U. S. Department of Agriculture. pp. 31.

J. B. Lippincott Co. Philadelphia.

THE LATEST PLEA FOR A COMMUNION WINE. By Dr. G. W. Samson. pp. 906.

## MAGAZINES.

August. UNIVERSITY EXTENSION.—SANITARIAN.—CONVERTED CATHOLIC.—PULPIT.—BOOKMAN.—MUSIC REVIEW.—OUR LITTLE ONES.



## The Mystical and Ethical Elements in Christianity.

Sermon By Rev. A. B. Bruce, D. D., Professor of Apologetics and New Testament Exegesis in the Free Church College, Glasgow, Scotland.

"Set your affections on things above."

"Mortify your members which are upon the earth."  
—Col. 3: 2, 5.

These two apostolic counsels are not in the same key, though they tend to the same end. The former is mystic, poetic, imaginative; the latter homely, prosaic, practical. In the one the apostle soars toward heaven on the wings of religious feeling; in the other he walks with the sober foot of a conscientious man on the firm ground of common morality. "Set your affections on things above"; literally, "Ascend with Christ to heaven as ye have died with Him and risen again." That is religious mysticism—spiritual life expressed in the language of poetry. "Mortify your members which are upon the earth." That is a stern summons to the practice of Christian virtue and a flight even unto death with the vices of the flesh. Both admonitions are uttered with equal earnestness, with the feeling that both are necessary and that neither renders the other superfluous. The combination is characteristic of the writer, and shows him to be in possession of a full, richly endowed, healthy spiritual nature, entirely free from all morbidity, one-sidedness and extravagance—a man who is neither a mere religious enthusiast or sentimentalist on the one hand, nor a cold, pedestrian moralist on the other.

These two precepts taken together do more than throw light on Paul's character. They possess permanent didactic significance. They set before us an ideal of life possessing the qualities of completeness, wisdom and practicability. Let us study that ideal under these three aspects:

First, then, taken in combination, these two precepts present a full program for the higher life of man. They cover the two great interests of that life—religion and morality. Only when these two are united and well nourished is the resulting character satisfactory or admirable. Morality without religion is poor; respectable, doubtless, but unheroic. Religion without morality is worthless—a stage show, fine feeling without corresponding actions, "clouds without water," awakening expectation only to disappoint it. This we all understand, but perhaps we are not all sufficiently aware that there is no necessary connection between religion and morality, yet this is a fact which the study of the history of religion forces very strongly on one's attention. There are religions, indeed, which are ethical at their core. At the very head of these stands Christianity. There are other religions which have little or nothing to do with morality. Their requirements belong chiefly to the sphere of ritual, and a man may fully satisfy them and yet be guilty of all the immoralities the apostle here forbids.

### THE DIVORCE BETWEEN RELIGION AND CONDUCT.

But even among those who profess an intensely ethical religion there may often be seen a strange divorce between religion and conduct. Christianity is no exception to this statement. In the last century over wide areas of the church the divorce took the form of cold morality. Christianity then lost all its poetry and idealism and shrunk into a sorry sediment of semi-pagan virtue. But the other form of the divorce is not unknown. There are people who have quite a talent for religious emotion and appear to look on purity and honesty as sublimity matters beneath their notice. They can and do, in a way, make for the upper, celestial regions of devotional feeling, but the members which are upon the earth, such as covetousness or uncleanness, they make no attempt to mortify. Whatever the value of their religion, however sincere they may seem to themselves to be therein, it does not appear to affect them in

that practical way. It puts no habitual constraint on their conscience to aim at right conduct. The phenomenon, indeed, is so common that the thing to do is not to sneer or to laugh at it or to denounce it, but to make a careful study of it, that we may understand, if possible, how such an anomaly arises, and so be better able to guard ourselves against it, for it is an evil to which we are all exposed, and to which we have, probably, all more or less given place.

To one temptation I trust none of us have given way, that of accepting, as a matter of theory, that, provided we be intensely religious, it really does not matter so very much about right conduct. It is to be hoped that we all recognize it as a first principle that conduct, after all, is the main thing, that it is "three-fourths of life," and that everything else, even religion included, is only one-fourth. Even while we honestly hold this principle we may come far short, but our moral nature remains unsophisticated; our principle will pull us up and impose on us the duty of repenting and trying again. But to say deliberately to ourselves, I am very religious, I soar to heaven on the wings of faith and hope and love, therefore I don't need to mind the common moralities—it is rottenness, it is spiritual suicide, it is the way to all that is base, vile, abominable, the way to bring religion into contempt and abhorrence of all honest men. Far from us be the profane thought, which in Scripture is treated as the thing which above all God hates.

### TRUE RELIGION THE SOURCE OF MORALITY.

We can see that such a view was far enough from Paul's thoughts. He not only held that religion and morality ought to go together, but that religion of the true quality is directly conducive to morality. "Mortify therefore," he says, implying that given religion, as it ought to be, morality must follow. He regards religion as the great motive power to morality, as the wind which fills the sails and makes the ship bound gallantly over the stormiest seas. Matthew Arnold defined religion as "morality touched with emotion." It is a defective definition, because it implies that religion is simply the love of righteousness raised to a passion or a worship. But it is right in so far as it implies that religion does touch morality with emotion and so communicate to it a mighty impetus. But much depends on the quality of the emotion, and that, again, on where the emotion comes from. It is at this point we begin to understand the ground of Paul's confidence—what it is that gives him courage to say, "Mortify therefore." He knows that the motive power to right conduct in the case of a Christian comes from a faith that is decidedly of upward tendency toward whatsoever is noble and good. He lets out the secret when he says, "Seek those things which are above, where Christ sitteth on the right hand of God." The things above include a *Person*—the one Person in the world worthy of imitation, admiration and worship. It is Christ that draws the heart upwards and, at the same time, produces in those who love Him an exceptional tenderness of conscience as to their walk on this earth; for He who is in heaven has been on earth. He is Jesus of Nazareth, whom we know so well from the gospel records. And His power to draw us upwards comes from what He was when He was here below—from the Mount of the Beatitudes, from the dinner table in the house of the publican, from Gethsemane, from Calvary.

Some say that if the Gospels were lost the heavenly Christ could still draw men heavenwards in saintly devotion and Godwards in

heroic virtue. I gravely doubt it. Listen not to men who even seem to encourage indifference to the historic aspect of Christianity, and to resolve piety into a mystic, ecstatic communion with a heavenly Christ supposed to reveal Himself to the soul through direct, immediate, transcendental intuition. It seems a fine program, but it ends in smoke—in occasional raptures separated by intervals of languor and apathy, and not impossibly dying away finally into vulgar immorality. Prize the earthly Christ if you would feel the power of the heavenly Christ to sustain your religious ardor and to keep you unspotted from the world. Antaeus-like, faith retains and renews its strength by keeping in touch with the ground of history. What splendid materials the Gospels contain for nursing a pure, simple worship in spirit and truth of a God who is our Father and for developing heroic character! So far from their power for these purposes being exhausted, we are only now beginning to discover their exquisite charm and priceless value. By all means, methods and efforts let us make the most of them.

### JESUS A DAILY COMPANION.

When critics are trying to rob us of the evangelic history and mystics are telling us it does not greatly matter though they succeed, let us turn a deaf ear to both and make the story of Jesus our daily companion, with bee-like industry gathering sweetness and light from every wise word and loving deed. Having thus for a good while been with Jesus, it will soon appear that we have not been to His school to no purpose. Even ordinary observers will see in us something requiring explanation—an elevation of tone, free from all pretense and priggishness, an independence of judgment, a courageousness of spirit, a purity and unworldliness of conduct—the key to which is companionship with Jesus of Nazareth. Such companionship is the best aid toward realizing the Christian program of a heavenward-tending faith combined with a goodly life. It will help us to believe in a risen Christ, for one who knows Jesus well must needs desire very earnestly to be assured that He liveth still, and from such earnest desire to earnest faith is but one step. And the Christ in heaven will be for this faith no ghostly abstraction, but a very real person, an intimate friend who thinks of us still and whom we hope one day to meet.

The companionship I speak of will likewise help us to be Christ-like. There are many helps available for this purpose: the Christian spirit in society, good books, brotherhoods of kindred souls, prophetic teachers, heroic examples. All these are useful. But better than them all is silent, solitary fellowship with Jesus through the medium of the Gospels; sitting at His feet, like Mary; having His words dwelling in us; seeing Him with the mental eye in His gracious career of sympathy, beneficence and unflinching fidelity to truth and righteousness. Of those who sedulously cultivate this fellowship it will not fail to be said, "They had been with Jesus."

### A PLACE FOR THE MYSTICS.

When we take these two counsels separately we see the wisdom wherewith the apostle sets before his readers the Christian ideal. One might say, Seeing they come practically to the same thing, why both? Why not content himself with one or the other? In reply to this I remark, first, that, as already indicated, they don't mean quite the same thing. Both issue in conduct in the long run. But the first, besides involving morality, points immediately to a way of thinking and feeling concerning Christ, an exercise of the imagination and heart about Him which will powerfully

affect conduct. Hence the apostle does not put the matter this way—"Set your affections on things above, that is, mortify your members on the earth." He uses the language of sequence, not of identity. But, secondly, even if the two precepts were identical in import, there was wisdom in giving both, for they appeal to different types of men. There are men who can respond to the Pauline mysticism, as it is called, *i. e.*, to those places in his writings where he speaks of the Christian dying with Christ, rising with Christ and, as in this passage, ascending with Christ into heaven. They are men of the saintly type, like St. Bernard, or Samuel Rutherford, or, to come nearer our own time, Horace Bonar, who has done so much to enrich our modern hymnology—men of poetic vision and warm temperament as well as of high conscientiousness. Such men do not by any means despise homely admonitions concerning sobriety and purity, but they are at home in the mystic world, and instead of translating the ideal into the practical they would rather state duty in the language of sacred poetry.

#### A PLACE FOR THE DOERS.

On the other hand, there are many most exemplary people to whom the dialect of mysticism is a foreign tongue. They cannot soar on the wings of imagination; they can only walk steadfastly in the path of duty. So far as any impression is concerned Col. 3: 1-4 might as well have been omitted and the chapter begun at verse 5. Even there translation would be necessary to suit their taste, for even the ethical precepts of Paul are steeped in mysticism. For example, "*Mortify your members which are upon the earth.*" That is a figurative idea, the plain sense of which is, strive against the vices which have their origin in the flesh. But with the general drift of verses 5-15 they are thoroughly in sympathy. Fornication, covetousness, malice, lying, uncharitableness—all these vices they heartily abhor. The vigorous denunciation of them by prophets and apostles gives them great satisfaction. Satires scourging the follies and iniquities of the age are wholly to their liking. An author who makes it his business to expose and denounce shams and dishonesties and inhumanities of all kinds is sure to win their favor.

A class of people this to be thankful for. Without doubt they belong to the salt of the earth. And it is well surely that there is something in the Bible for them, too, as well as for the mystics. And, indeed, it is one of the things which show the fitness of the Bible to be a spiritual guide for mankind that it contains that which suits all legitimate tastes and temperaments. God has spoken therein to men in many parts and in many modes, and he must be a strange man who does not find something to suit him. It is by no means necessary that every man should be able to appreciate everything. Indeed, no man is able. The Bible is many sided, and we are all one or, at most, two or three sided. Do not vex yourself because there are some parts of Scripture you cannot honestly pretend to care for. It is not every man whose experience fits him for understanding the book of Job, or who is at home in the imagery of Ezekiel or Revelation. Make the most of what finds you. If you be a mystic you will have by heart such passages as the one before us beginning, "If ye then be risen with Christ." If you be a moralist you may not care for that. Be it so; pass on to verse 5 and let your conscience be braced with the pure, lofty, ethical teaching which sets forth the practical outcome of the Christian faith. Perhaps your taste may change with years, and you may profit by and by from what does not find you now, for age as well as temperament is a factor in our spiritual appreciations. Youth, on the whole, is idealistic and poetic; middle age is apt to be practical, realistic, prosaic; old age reverts to youth and becomes poetic again. The morning and the evening of life have a place for sentiment, the hours that lie between

are monopolized by toil. The mystic side of Paul's teaching speaks to the one, the moral side meets the needs of the other.

Lastly, the ideal set forth in these texts, though high, is practicable. Our first impression in reference to both precepts is apt to be the reverse. "Set your affections on things above." How can a man do that, even though Christ be there, with so much here on earth to draw him down, so many cares and secular occupations, not to speak of temptations to sin? That is for professionally religious people—monks and nuns, if it be indeed possible even for them—not for busy men living in the world. "Mortify, kill, your members." Hard, hopeless task! How can one successfully contend with the acknowledged seat of desire—the flesh, so near us, yea, a part of ourselves? If we ascend into heaven it is with us there. Nay, we are never nearer falling under its power than just after a flight of spiritual ecstasy. Religious excitements by the law of reaction produce a crop of sensual excesses. Beginning in the spirit we end in the flesh. Nor does the task grow easier with time. Some vices, covetousness for example, gain strength with years. Love of the world is at its height just when men are about to leave it.

There is much truth in all this, yet is the ideal set before us not to be set aside as impracticable. It is high and difficult, but not grievous, for it is in accordance with right reason. The thing we are required to do commends itself to conscience. It is simply a call to be true to ourselves, to give effect to the human in us as distinct from that which allies us with the lower animal creation. The human is the heavenly, and if we make it our business to be true men we at once ascend into heaven and mortify the earthly. The ideal is, therefore, eminently reasonable. And if reasonable it must be practicable, God helping us.

#### BETTER METHODS FOR THE INDIAN SCHOOLS.

The last of a series of interesting institutes for the dissemination of better methods of teaching among the Indians of the United States has just been held in the city of St. Paul, Minn. These institutes have been held during the summer, the previous ones at Chillico, Okl.; Santa Fé, N. M.; Salem, Ore.; and Fort Shaw, near Helena, Mont. They have been held under the supervision of the superintendent of Indian schools, W. N. Hallmann, assisted by various sub-superintendents in the different fields.

The object of these institutes is similar to the object of any institutes for the training of teachers, *viz.*, the improvement of those who are in charge of the educational work of the Indian Department. From what I have learned as to the work done in these institutes, the results have been, and will in the future be, of marked benefit to the cause of Indian education. Papers from experts in their lines have been read pointing out wrong methods and advocating, as well as explaining, better ones to take their place; addresses full of sympathy and encouragement have been made, and, best of all and most practical of all, there have been long, earnest and sensible discussions among the teachers who have been in attendance over the papers and the thoughts suggested by them.

Take, if you will, some of the topics discussed at this meeting which has just closed in St. Paul—such topics as these: The Place of the Contract School, What the Reservation School Is Doing for the Reservation, Corporeal Punishment in Indian Schools, Manual Training, Principles of Method in School Work, Play-time in Indian Schools, The Outlook for an Educated Indian. These will give some idea of the scope of the institute. Of course, some of the formal addresses delivered at the meetings held in the evenings were devoted to generalizations rather than to the definite and particular purposes of the actual work,

and, though interesting, were not of the actual practical value to the teachers which the regular institute work has proven. There were representatives present from schools in Minnesota, Wisconsin, and North and South Dakota, with assistants and under-superintendents from various States.

Among the prominent speakers was Archbishop Ireland. In an address which he delivered on the evening of one of the days of the institute, he presented some very excellent thoughts on some phases of the work. On one point he was particularly felicitous—from the Catholic standpoint—that "the separation of education and religion should be less enforced among the Indians than among the whites."

The archbishop speaks from Catholic experience—an experience which has cost the government many hundreds of thousands of dollars. I have been looking over some of the figures which show the amount of money the government has been paying to the different denominations for the education of the Indians, and I find that the amount expended this year for the work done by the Catholics has been nearly \$400,000. The Congregationalist receipts from the same source in the year were, or will have been, according to the amount specified in the report of the commissioner of Indian affairs for the year 1894, \$6,250. Under the new *régime*, while direct payment to individual religious bodies is to stop, it will be interesting to note just what amount will be received by the Catholic Church—indirectly, of course, through some principal of the schools, but directly and unquestionably received by the church just the same; it will be interesting to note what amount the government will pay out in this way in the year 1895.

It is not necessary to attempt any consideration here of the advisability of, or the best methods of, teaching the Indian children to be Christians at the same time they are taught arithmetic, but it is the time and place, and the time and place always exist wherever there are found true Americans, to ask this question: How long is the treasury of the United States to be bled by a church whose basic principles are laid, wherever possible, in the cement which binds together the elements of church and state?

And it is the time and place to insist that those who make and unmake the laws of the land shall see to it that all money which shall belong to this treasury shall be forever inhibited entrance into the coffers of any church, either directly or, by any subtle methods, indirectly.

The matter for consideration is not how excellent are the schools which are taught by the nuns, whose black garb was so conspicuous a feature in the institute just held referred to above, but whether any part of the money raised by taxation of the people shall be diverted from its legitimate channel into an illegitimate channel, whose banks are bordered by the magnificent manufactories of the Church of Rome.

W. S. H.

For centuries past the chief need has been the assertion of the freedom of the individual man. This has been the magnificent task of centuries. It is worth all it cost. But we have reached a new stage. The doctrine of individual freedom has been pressed to extravagant conclusions, and it is necessary to insist on the duties of the individual to society. No man has a natural right to anything. Only as a member of society has the individual any value or any right whatever.—President Charles Eliot Norton.

Leave conservatism to God, because He is the Infinite; but we whose truth is relative, whose justice is limited, we, who are always in movement, ought always to advance.—Père Didon.



## News from the Churches

### PASSING COMMENT.

The work of two former pastors of a Minnesota church is gratefully acknowledged at this time, when after many years of help it becomes self-supporting.

That missionary of the Publishing Society in one of the Pacific States who has the credit of being instrumental in leading over 500 new members into the church is well qualified to act as a pastor in the true sense of the word.

The Boys' Club in Fall River is progressive and wants to be up to the times; so does the Y. M. C. A. They are seeking light from England through their leaders. The Northfield students who are working in the city will have a very fair preparation for their later foreign work, if the population of Fall River is like that of the average American city.

The work of a Maine pastor's assistant deserves special notice. A numerical statement is an unsatisfactory estimate of her efficient labor, but, considering this alone, for one year the number of her calls has averaged over six a day—enough to have allowed her to see every member of the church several times and to call on several hundred strangers. Furthermore, the number of garments distributed averages two a day throughout the year, Sundays excepted.

An unusual example of co-operation on the part of non-church-goers with the church is seen in a Western town. If the material aid given for the support of the church is an evidence of the interest felt by those in the town who do not frequent the house of worship, a great future seems to be before the church. The signs of the times are surely favorable when the non-church members of a community by putting their shoulders to the wheel show their unwillingness to forego regular worship.

### CENTENNIAL ANNIVERSARY IN PEACHAM, VT.

The church in Peacham, organized April 14, 1794, was fortunate in having for its first pastor, for a period of forty years, Rev. Leonard Worcester, the impress of whose character is felt today. He was succeeded by David Merrill, a leader in the temperance movement and famous for his "ox sermon" on prohibition; after him came Asaph Boutelle. The first sixty-five years of the history of the church was covered by the pastorates of these three men.

A company of more than 1,000 people, exceeding the present population of the town, met Aug. 16 to celebrate the centennial. Special services were held April 14, and a series of historical papers prepared. But it was left for Dr. M. M. Martin, a native of the town, to prepare the formal historical address. A sketch of the work of Peacham Academy, chartered in 1795 as the Caledonia County Grammar School, famous in its day and still vigorous and helpful both to church and town, was given by Prof. C. A. Bunker, the present principal, and reminiscences were given by ex-President Bartlett of Dartmouth College, a former teacher in the academy.

Rev. J. H. Worcester, D. D., of Burlington read a biographical sketch of his father, the first pastor. Portions of the paper were autobiographical, and it was of great interest. The Worcester family was largely represented at the meeting down to the fourth generation, there being present a son of the late Professor Worcester of Union Seminary.

Today the church has a resident membership of over 200 and the largest congregation of any country church in Vermont. From the town some eminent men have gone forth, and from the church many ministers and missionaries. As in all the hill towns the population has been diminishing, but the farmers are increasing the size of their barns with faith in the future. The town has a characteristic New England community, with a Sabbath-keeping population and a congregation of worshippers that recall olden times. May they

continue in the ways of their fathers through another century! With Dr. Bartlett we all say, "Long may God keep alive the hill towns of New England!"

C. H. M.

### NEW ENGLAND.

#### Massachusetts.

SALEM.—During the pastors' vacations none of the churches in the city have been closed. Services have continued as usual and good audiences attend as a rule.—The late Mrs. Hannah Winn has left to the South Church \$1,000 for distribution among the poor, and to the C. H. M. S. \$500.

BEVERLY.—The resignation of Rev. W. B. Geoghegan after a two years' pastorate at the Dane Street Church was received with surprise by the congregation, Aug. 12. He has closed his work on account of his health and for the purpose of taking a course of theological study later in Cambridge.

FALL RIVER.—Special efforts are made in this city every summer to reach the non-church-goers. For many years open air meetings, under the direction of the Central Mission, have been held. Last year a Gospel Carriage Association was formed by working Christians of different churches and Rev. E. A. Buck of the Central Mission was chosen superintendent. Mr. David Beanland has superintended the work this summer. He is assisted by two students from Mr. Moody's school at Northfield who intend to enter upon foreign work. Services are held every Sunday in the principal park of the city, and on other days at different places. The audiences and interest have been very encouraging.

The Boys' Club has sent its superintendent, Deacon Thomas Chew, to London this summer that he might study the most approved English methods of carrying on the work.—The Y. M. C. A. sent its secretary, Mr. A. N. Lowe, at the same time.

WELLFLEET.—During the seven years' pastorate of Rev. D. W. Clark, who has resigned recently, about forty new members have been received to the church, notwithstanding the rapidly decreasing population of the town. Mr. Clark was closely connected with Endeavor work here and elsewhere.

NORTH ADAMS.—The call of Dr. J. P. Coyle to the First Church, Denver, Col., comes to him unexpectedly. The former pastor of that church, Rev. M. P. Reed, is a candidate for the nomination for governor of the State on the People's ticket.

#### Maine.

LEWISTON.—The pastor's assistant, Miss Lizzie Weymouth, at the Pine Street Church has been an efficient worker in the church and Sunday school for two years. She has made 2,372 calls and distributed 600 articles of clothing among the poorer people in one year.

BANGOR.—The early prospects of the coming seminary year are hopeful. The two upper classes will be large, as most of the men will return. Judging from the applications for admission, the new class will be of good size.

NORWAY.—The contract for building the new meeting house has been let to C. H. Adams. The foundation is in and the work on the house is started.

Capt. G. W. Lane is visiting this month the stations and Sabbath schools established on the Maine coast. His meetings at Bethel Point chapel are attended by people from five different islands.

#### New Hampshire.

MANCHESTER.—A religious canvass of the city is to be made the first week in September by a committee of 300, who have divided the city into seventy-nine districts. Inquiry will be made in every family as to church preferences, Sunday school attendance and other matters having a bearing on the moral and religious condition of the city. Results are awaited with interest.

SANDOWN.—The meeting house, which still stands with but little change in its structure since it was built in 1774, is now used for a town hall, but is open once a year for preaching services. It is a good example of the church building of the olden time.

#### Connecticut.

SOUTH NORWALK.—Rev. J. A. Biddle, formerly pastor of the church here, has been recommended to the bishop by a committee of the Episcopal diocese to be ordained as priest.

GOSHEN.—Extensive repairs and changes in the church edifice have been planned, which will cost \$4,000. The amount has already been raised by the pastor, Rev. A. C. Hibbard. Stained glass windows, an octagon dome on the tower, frescoing and paneling, and other changes are contemplated. A new organ also has been purchased. When the work is completed the building will be essentially a new house of worship.

### MIDDLE STATES.

#### New York.

BROOKLYN.—Dr. Rossiter W. Raymond preached in Plymouth Church to many of the delegates to the American Association for the Advancement of Science on The Relation of Science to Religion.—At the South Church Dr. M. M. G. Dana, who is supplying there, preached to another congregation of delegates on Science and Religion.

### THE INTERIOR.

#### Ohio.

SPRINGFIELD.—The Young Men's Club of the First Church surprised the pastor, Rev. S. P. Dunlap, and his wife with a pleasant reception last week. In the course of the evening the club presented the pastor with a handsome rattan chair and Mrs. Dunlap with an antique rocker.

The summer campaign which Evangelist A. T. Reed has held among the churches of the State has been fruitful of great good in many communities.

#### Indiana.

MICHIGAN CITY.—Mr. C. E. Englund, pastor of the Sanborn Memorial Church (Swedish), met his death by drowning, Aug. 9. After a session of a convention of fellow-students which Mr. Englund was attending, he and several others went to Lake Michigan to bathe. He was carried out by the undertow, despite the efforts of his friends to rescue him. Mr. Englund was about twenty-five years old and was studying in the Swedish department of Chicago Seminary. The Swedes among whom he had labored are greatly saddened by his death.

INDIANAPOLIS.—Deacon L. H. Jones of Plymouth Church, who has been for years the superintendent of city schools and a valued helper in many lines of Christian work, goes to Cleveland, O., as superintendent of the schools, at a salary of \$5,000. He has had unique success in building up the schools here and in organizing various lines of charitable and educational work.

ANDERSON.—Hope Church, Dr. A. H. Ball, reached a pleasant epoch in its earnest and self-sacrificing struggles for a permanent existence in the successful ceremony of the laying of the corner stone of its new edifice, Aug. 16. The principal address was by Rev. W. C. Gordon, the first pastor of the church on Christ and the Church. Prayer was offered by Superintendent Curtis, and the Presbyterian and Baptist pastors assisted in the service. The building is to be of stone and pressed brick, with basement and rooms for institutional work. The cost will be about \$12,000.

#### Michigan.

KINDERHOOK.—The church dedicated its new meeting house, without debt, Aug. 10. The sermon was preached by Superintendent Warren and the prayer offered by Rev. H. A. Becker. The success of the church in securing a new building is due largely to its pastor, Rev. N. D. Lanphear.

#### Wisconsin.

MILWAUKEE.—Early in July the Boys' Brigades of Pilgrim and Plymouth Churches went into camp on Beaver Lake, but the accidental discharge of a gun in a tent of the Pilgrim Brigade, resulting in the instant death of one of the boys, caused the return home of that part of the company. The Plymouth boys finished their camping according to program, and then the Boys' Club of that church took possession of the camp and have occupied it since. Joseph Weiss, a member of the church who is studying for the ministry at Beloit, is in charge, and the boys are having a royal good time. The grounds for the camp were donated by Mr. H. M. Thompson of Plymouth Church.—The departure of Rev. C. A. Payne, associate pastor of Plymouth Church, to Berlin is much regretted. The hard times will probably compel the reduction of the remaining paid working force of the church for the present. Mr. Titworth will carry on the whole work without assistance.—The work among the Bohemians is just now suffering from sharp differences of opinion among the members of the church. Mr. Beran, the former pastor, was judged by Superintendent Schaffler to be incompetent for the work and Mr. Totushek was sent to take his place. The church was displeased by this action and the majority withdrew with Mr. Beran and are now worshipping separately. Mr. Totushek is working very wisely and it is believed that it will be only a question of time when the better part of the disaffected brethren will return to their place.—A new work among the Germans is just starting. Rev. Mr. Hansen, who has done such good work in Racine, has removed to this city and, in connection with work in South Milwaukee, will also use the building of the Hanover Street Church for preaching. The Hanover Street Church will foster the new enterprise.—The youngest of the churches, the North Side, is already cramped for room in its chapel, dedicated last

Christmas. If the times allowed, Mr. Blakeslee would at once move for the erection of the main church building, but that will necessarily be postponed.

**ROCHESTER.**—An effort is being made to re-establish the academy. The building of the old Free Will Baptist Seminary is at the disposal of the Congregationalists on very generous terms and nearly enough money is pledged to carry on the work the first year. The academy will be connected with Beloit College, which greatly needs this addition for its preparatory work, the present college academy being over full. A reunion of the alumni and students of the old Rochester Seminary will be held here, Aug. 18, for the purpose of pushing the new enterprise. Great enthusiasm for the proposed change marks the attitude of the alumni.

**CLINTON.**—The church in this country village, Rev. F. N. Dexter, pastor, maintains a Men's Sunday Evening Club, which has proved successful in its work. Thirteen new members were received into the church Aug. 12, making the total additions this year thirty-three.

### THE WEST.

#### Missouri.

**JOPLIN.**—Rev. E. E. Wiley, who came several years ago from the Methodist Episcopal Church in Iowa and who was for a time pastor of the Church of the Redeemer in St. Louis, has since been pastor here. He has made himself notorious by umpiring a baseball game on Sunday, thereby leading a Chattanooga Assembly to cancel its engagement with him. Recently the papers report him as saying, in the pulpit of the "non-sectarian" church in St. Louis, that he had for several years preached from Congregational pulpits while he was a Unitarian in belief.

**ST. LOUIS.**—The Hyde Park Church laid the corner stone of its new edifice Aug. 13. Its old building, a frame inherited from a former failure, was sold to a German church, which moved it two blocks away and gave its former owners liberty to occupy it until their edifice was completed. The new building, planned by W. H. Hayes of Minneapolis, is two stories in height, the basement to be fitted up for Sunday school purposes. The house will be of brick with stone trimmings, and will cost \$20,000.

#### Iowa.

**RUNNELLS.**—After thorough renovation and repairs on the meeting house dedicatory services were held Aug. 12, the pastor being assisted in the services by Secretary Douglass and Rev. Messrs. J. S. Norris and H. C. Rosenberger. Mr. Norris made an address and Secretary Douglass preached the sermon and assisted in raising funds. The effort to cover the debt was a complete success, the cash and pledges of the day amounting to about \$550. With the \$600 expected from the C. C. B. S. the church will be in possession of valuable property, worth \$1,800, without debt. A delegation of Endeavorers from Des Moines assisted this society in its part of the dedicatory services.

**OSAGE.**—A good course of lectures was carried on here last year under the university extension movement and another is planned for this year. Miss Mellinger, a member of the church, is now a missionary in Turkey. She has turned her attention especially to helping the sick. The Endeavor Society of the church has raised a generous sum of money to send her.

**MASON CITY.**—The women of the church have disbanded their former societies and united under a new constitution like that of the Christian Endeavor Society. Besides its officers it has various committees. The relief committee has done notably good work, assisting many needy families during the hard times. A lecture course has also been carried on successfully.

#### Minnesota.

**PRINCETON.**—This church, which has received aid for thirty-five years, has resolved to become self-supporting now that an acceptance of the call to Rev. C. D. Moore has been received. This step has been taken as the result of notably faithful work by two former pastors.

**DEXTER.**—This church, though small, usually pastorless and the only one in the town, through a movement of the citizens who were not members of the church, is now enabled to secure a resident pastor, Mr. C. W. Duncan. It has also renovated its building, raised money for new pulpit and pews and opened an out-station at Elkton. Large congregations attend both places.

**SHERBURNE.**—Rev. E. C. Lyons reports increasing interest in this church, where the work has been badly disorganized. He has assisted in meetings at two out-stations where churches have been organized and at Granada in connection with Rev. R. S. Cross. At the latter place a new church building is assured in the near future.

### Kansas.

**KANSAS CITY.**—Dr. J. G. Dougherty omits his usual summer vacation and preaches Sunday mornings and holds a gospel service in the evening. His church is well organized and is doing effective missionary and evangelistic work. As president of the Law and Order League, Dr. Dougherty has led a vigorous crusade on the gambling and lottery dens and liquor joints, closing many of them and rousing public sentiment for the better enforcement of law.

**WICHITA.**—Rev. R. M. Tunnell of Fairmount Institute has consented to withdraw his resignation and remain as principal. The effort to transform the institute into a college has been abandoned.

The impoverishment of the western section of the State by the recent hot weather and severe drought will cripple many of the weaker churches and compel their pastors to leave, unless additional home missionary aid can be secured.

### Nebraska.

**HAVELOCK.**—The church is dependent largely on the support given by laboring men, but in spite of reduced wages, owing to depressed business, the work is well sustained. The pastor, Rev. Samuel Wood, has placed a small library in the meeting house, containing books in English, German and Scandinavian.

**TAYLOR.**—During eleven months' work in this field the pastor, Rev. D. F. Bright, has been encouraged by fourteen additions and a new building. Nearly all the people in the town live in sod houses. Help is needed to place seats in the meeting house and for the work at an out-station.

### South Dakota.

**BERESFORD.**—A large council met Aug. 15 for the ordination and installation of Mr. H. W. Jamison of Chicago Seminary. After the exercises the following resolution was passed:

*Resolved*, That in advising the installation of Brother H. W. Jamison this council wishes to express its strong belief in installation as a principle, especially when a voluntary request for it comes from the church, and to urge upon our churches the wider observance of this usage.

### PACIFIC COAST.

#### California.

**SAN FRANCISCO.**—In the Fourth Church Mrs. E. L. Peake has just closed three weeks of evangelistic services. She is an earnest proclaimer of the simple gospel message. Christians have been aroused and twenty others have signed cards.—Rev. F. B. Pullan of the Third Church is now conducting the Saturday noon Bible class of the Y. M. C. A.

**OAKLAND.**—Friends of Mr. N. H. Jacks, a former member of Plymouth Church, are glad to welcome him back as secretary of the Y. M. C. A. after several years spent in a similar position at Portland.

#### Washington.

**MEDICAL LAKE.**—A Ministers' Retreat was held here for a week from Aug. 1 for physical, intellectual and spiritual refreshment. The forenoons were devoted to discussions, prayer and the reading of papers, the afternoons to boating, bathing and amusements, and the evenings to preaching. The subjects were, The Holy Spirit, Christ's Doctrine of the Second Coming, Sociology in Its Relation to the Church and the Ministry, Home Missionary Problems, Sunday School Work and A Study of Galatians. There were ten ministers in attendance and all the sessions proved helpful and interesting. The church and its pastor, Rev. J. D. Jones, received the visitors cordially.

**SEATTLE.**—Friends of Dr. Wallace Nutting of Plymouth Church will regret to learn of his serious illness with typhoid fever at his home. It is hoped that he may speedily recover and after a period of rest be entirely well.

The several series of meetings held at different points in the State during the five years' service of Rev. R. A. Rowley, missionary of the C. S. S. and P. S., resulted in above 500 additions to the membership of our churches. Mr. Rowley has recently accepted a call to Wenatchee and Leavenworth.

### WEEKLY REGISTER.

#### Calls.

COYLE, John P., North Adams, Mass., to First Ch., Denver, Col.  
ENLOW, Charles E., Woodstock, Ill., to Cleburne, Tex. Accepts.  
GARRETT, Oscar C., Nashville, Tenn., to Goodlettsville. Accepts.  
GERRIE, William A., Pewaukee, Wis., to remain another year. Declines and closes work Oct. 1.  
HURLBUT, William H., Roscommon, Mich., to succeed his father at Northport.  
JOHNSON, William L., Fisk Divinity School, to Florence, Ala. Accepts.  
LEICHLITER, Albert M., to remain another year in Runnells, Io.  
McCANN, Herbert L., Bangor Seminary, to Houlton, Me. Accepts.  
SCOTT, Edward E., Alco, Ala., to Jackson St. Ch., Nashville, Tenn. Accepts.

SMITH, James R., Blue Island, Ill., declines call to Princeton.  
SNYDER, Henry C., to supply in Loomis, Neb., in connection with his work in Bertrand. Accepts, to begin Sept. 1.  
WILSON, George H., Hinsdale, Ill., declines call to Yankton, S. D.

### Ordinations and Installations.

CROWSON, John R., o. South Calera, Ala., Aug. 5. Sermon, Rev. A. T. Clarke; other parts, Rev. Messrs. William Crowson, A. C. Wells.  
JAMISON, Henry W., o. and i. Beresford, S. D., Aug. 15. Sermon, Rev. W. H. Thrall; other parts, Rev. Messrs. Azariah Hyde, Henry Wilson, W. B. Hubbard, G. W. James.  
JOHNSON, William L., o. Florence, Ala., Aug. 10. Sermon, Rev. C. W. Dunn; other parts, Rev. Messrs. G. W. Moore, M. S. Jones.  
MOORE, William N., o. New Duluth, Minn., July 14. Sermon, Rev. E. M. Noyes; other parts, Rev. Messrs. T. M. Price, G. E. Northrop.  
PROCTOR, Henry H., o. First Ch., Atlanta, Ga., July 1. Sermon, Rev. G. W. Moore; other parts, Rev. Messrs. J. H. Hincks, S. H. Robinson, P. L. Lacour, Calvin Lane, George Standing.

### Resignations.

BELLSMITH, Louis C., Polk, Io., to take effect Oct. 1.  
CLARK, Daniel W., Wellfleet, Mass., to accept call to Lincoln, N. H., beginning work Sept. 1.  
FOWLER, William C., Livingston, Mont.  
HILL, George, Irving Street Church, Cleveland, O., to take effect Oct. 1.  
HURLBUT, Henry C., Northport, Mich., after a pastorate of thirty-three years.  
MCALLISTER, Alexander, Ellsworth, Ash Creek and Kanaranz, Minn.  
PIERCE, Nathan W., Farwell, Mich., to accept call to Pinckney.  
TULL, Hervey V., Sandwich, Ill., postpones the time of the taking effect of his resignation until next February.

### Dismissals.

BEITEL, Julius H., Trenton, N. B., Aug. 14.  
NOYES, Edward M., Pilgrim Ch., Duluth, Minn., Aug. 15.

### Churches Organized.

EAST DULUTH, Minn., recognized Aug. 15.

### Miscellaneous.

YAGER, Granville, will close his work at Hudson, Mass., on or before Oct. 1.  
ZUMBERG, W. M., has received a gold watch from his friends in the First Ch., Binghamton, N. Y., which is to support him as a missionary in India.

### ADDITIONS TO THE CHURCHES.

Conf.	Tot.	Conf.	Tot.
<b>CALIFORNIA.</b>			
Highland,	4	Benzonia,	20
Lincoln,	7	Port Huron,	21
Los Angeles, Third,	15	St. Johns,	36 45
East,	8		
Park,	11	<b>MISSOURI.</b>	
Bethlehem,	3	Lebanon,	13 13
Monrovia,	2	St. Louis, Reber Place,	4 4
Oakland, Plymouth	2	Thayer,	21
Ave.,	4		
Pasadena, North,	4	<b>NEW YORK.</b>	
Pico Heights,	5	Brandon,	2 19
Redlands,	8	Grand Island,	2 3
San Francisco, Beth-	2	Middletown, North	5
any,	6	St.,	11 6
Seventh Ave.,	9	New York, Pilgrim,	21 21
South Riverside,	3	Roscoe,	
Ventura,	5		
<b>CONNECTICUT.</b>			
Ivoryton,	4	Centerville,	3
Somerville,	7	Turton,	3
Windsor Locks,	22 25		
<b>ILLINOIS.</b>			
Algonquin,	13	<b>VERMONT.</b>	
Chicago, Olivet,	3	Alburgh,	4
Sedgwick,	6	Hartford, West,	3 3
		Hyde Park, North,	4 3
<b>INDIANA.</b>			
Anderson, Hope,	8	Morrisville,	4
Indianapolis, Pilgrim,	2	Pawlet, West,	8 9
Marion,	5	St. Johnsbury, Center,	3
Michigan City,	4	Townshend, West,	5
<b>IOWA.</b>			
Eagle Grove,	7	Lone Rock,	6 6
Masonville,	10 12	Virginia,	8
		Waukesha,	4 10
<b>KANSAS.</b>			
Atchaf,	7	<b>OTHER CHURCHES.</b>	
White City,	3	Cypress Slash, Ga.,	9 10
		Fort Berthold, N. D.,	7 7
<b>MAINE.</b>			
Brownfield,	5	Leavenworth, Wn.,	10 14
Stenben,	5	Lincoln, Mass.,	8 9
Wilton,	5	Churches with two or	
Woolwich,	7	less,	14 16
Total: Conf., 284; Tot., 545.			
Total since Jan. 1. Conf., 13,624; Tot., 24,715.			

### CHRISTIAN ENDEAVOR NOTES.

A committee appointed by the local union of Massillon, O., to protest against Sunday baseball games there secured from the authorities a promise that the law should be enforced.

Societies in the Christian churches in Texas have pledged about \$600 for the support of their denominational State Endeavor evangelist. Within a few weeks seven new societies have been formed in consequence of his work.

The Junior Society in the First Church of San Diego, Cal., has a good citizenship committee, which meets as a debating club every week. This society is supporting a boy in a mission school in India. It has two branches in different parts of the city for the benefit of those living at a distance.

The Floating Society of Christian Endeavor is a branch of the Young People's Society of Christian Endeavor adapted to use on shipboard—pledge, constitution, covenant and introduction card varying slightly from model forms, with regulation badge pin; not for one ocean, one grade of service, but for all who "go down to the sea in ships," whether in man-of-war, ocean steamship, merchantman, coaster or fisherman. Originally for shipboard, a society a-shore in church or mission composed of seamen, officered by Christian Endeavor workers, may be



called a Floating Society. While honor is given established seamen's missions, the harvest is so great that new work is often advisable. Active workers from Christian Endeavor Societies or local unions form a Floating Christian Endeavor committee. Such committees report to the superintendent, who forms a medium of interchange of thoughts and plans, as uniformity of method and literature strengthens effective work. Subdivisions of committees are necessary to cover ship visitation, gospel services on shipboard, dock and shore, marine hospital services, various departments at naval stations, etc. A building or launch is often a necessity. Results—who can estimate them since the small beginning four years ago? About 2,000 men of the sea have signed the pledge. There are fifty-one Floating Societies. Work is now established under some form at Vineyard Sound, Mass., where the beginning was made; at New York, West Side and East Side; at the Navy Yard, New York; Portland, Me.; Cleveland, O.; San Francisco, San Diego, Oakland and Vallejo, Cal.; Tacoma and Seattle, Wn.; Chicago, Ill.; and Philadelphia, Pa. For information and leaflets address Miss Antoinette P. Jones, Falmouth, Mass., superintendent Floating Societies of Christian Endeavor.

### CALENDAR.

American Social Science Association, Saratoga, Sept. 3-7.

American Library Association, Lake Placid, Sept. 15-20.

A. B. C. F. M., Madison, Wis., Oct. 10-13.

New England Conference of Charities, Newport, R. I., Oct. 10-13.

A. M. A., Lowell, Oct. 23-25.

Christian Workers, Toronto, Can., Oct. 25-Nov. 1.

### A STATEMENT FROM THE OFFICERS OF THE AMERICAN BOARD.

The financial year of the American Board will close now in a few days. The year has been a very trying one both at home and abroad. The hoped for relief from financial depression has not come, and our chief endeavor has been to hold the ground already won, with no attempt at enlargement. The officers of the board gratefully recognize the many sacrifices made for the work. The Prudential Committee have been forced to the most careful appropriations, being compelled, with pain, to refuse most urgent requests and to deny all extra grants. Our missionaries have been mindful of the conditions at home and have been forbearing, while yet they have been oppressed by seeing opportunities slipping away from them.

At the beginning of the year it was hoped that a revival of business throughout the country and consequent increased contributions would enable the board to meet the greatly reduced appropriations, pay off the debt reported last year, and if possible encourage our missionaries with a few grants to relieve sharpest necessities. The last hope cannot be realized. The current receipts have been thus far well sustained on the inadequate scale of last year, and a partial reduction of the old debt has been made. It is much, perhaps, to be able to say this, considering the times. An embarrassing debt still confronts us. The month of August is yet to be reported. Two weeks still remain, and it seems but due to the churches and friends of the work to call attention to the situation and give an opportunity by special efforts and gifts to meet the current expenses and reduce the debt. This will require for the current month about \$150,000. In the past large sums have come to our treasury in the last month of the fiscal year. Cannot it be so this year?

Let all the treasurers of churches having in hand funds designed for the board send them in at once. Let churches which have not yet taken a contribution for this year do so at once and send it in. Why may we not hope that the inspiration of our needy and successful work may reach and move the hearts of many men and women of wealth to make large donations at once, and so strengthen the hands and cheer the hearts of those in charge of this great work at home and abroad?

SECRETARIES AND TREASURER OF THE AMERICAN BOARD.

### EDUCATION.

—The executors of the will of John G. Whittier have just filed their accounts. Hampton Institute, it seems, received nearly \$10,000 from his estate.

—Booker T. Washington, principal of Tuskegee Institute, Tuskegee, Ala., spoke last week to the guests of Mr. Albert K. Smiley's Lake Mohonk Hotel, and the result was a collection of \$509 for Tuskegee.

### PREGNANT QUESTIONS.

Were the Jews who drove Pilate to shed innocent blood friends to Caesar? Are those who, in our day and country, proscribe men for their faith and stir anew the dying embers of sectarian hatred, are they friends to American liberty?—*Charles J. Bonaparte.*

Did Adam and Eve fall from their first estate for want of fresh air, or was their lapse due to the bad drainage of the slum in which they lived? Would they have been the pattern humanities of history but for the pestilent influence of defective ventilation?—*Rev. Dr. Joseph Parker.*

All the elaborate machinery of Darwin, Spencer, Weissmann and others seems to fail us where we most need help. For the struggle for life, the survival of the fittest, the slight advantage which enables the fittest to survive, and any other device of biologists known to me do not in the slightest degree enable me to understand the transition from unicellular to multicellular life. I could understand it if unicellular life had vanished. But it has not. It is here still, and the puzzle is to understand the persistence of the lower forms alongside of the higher forms. From Professor Drummond's statement of the case one might be apt to imagine that all life had moved on to higher forms. Can the same causes explain why some life has marched on and some has stopped short? Can this be done on the supposition that the universe is a self-acting machine?—*Prof. James Iverach.*

The railroad employes of the country number 500,000 or 600,000 indispensable, useful, valuable citizens in ordinary times when not misled, but compared to the great mass of the American people, how few they are in numbers. Why will they not learn, and why will not their self-appointed leaders teach them, the doctrine of a community of interest and of the interdependence of all upon the whole? Does anybody suppose that by burning cars, destroying property, disturbing securities, weakening credit, the employment of poor men is to be increased hereafter? Why, they are destroying the very thing from which they derive their nourishment, the very thing which they have helped to build, and they are doing it at the command of self-appointed dictators, who have put themselves at the head of their organizations. And people prate about liberty. The only liberty worth having in this country is the equal liberty of all men alike, liberty in its philosophical and common sense definition, the right of the individual to exercise the freest action, up to and not beyond that point where he infringes on the exercise of the like right of other men. Beyond that it is the destruction of the liberty of others by the more strong, and is a subversion of the very theory of the republic. It is the return to

primeval existence on the one hand, or, as an alternate, to despotism on the other.—*Senator Davis of Minnesota.*

A cotton factory, newspaper or steel rail mill devotes ten years to building up a trade, absorbing all the capital it can draw in and pay interest upon, from whatever source, uncertain all the time whether it is advancing to a fortune or to ruin; reinvests in plant and extension all it can spare from salaries and wages; is burned out several times and depends upon insurance for escape from bankruptcy, and finally, by a lucky turn in the market, makes a profit through an unexpected rise in its stock of goods on hand or on its real estate—is this lucky profit an income? If so, what is it if, before the tax has been paid, it is swept away by an unfortunate speculation in stocks? Is money which comes to one by inheritance income? Is real property which descends to one income? Are all profits income, or only the annual excess of profits over losses and expenses? Is a happy speculation in wheat income? Is a lucky bet at the races or a fortunate drawing in a lottery income? Is the portion of a merchant's sales which he invests in more goods, larger buildings or an expensive home income? Can the losses of previous years be balanced against the profits of this year in arriving at income? If a man marries a rich wife, is the fortune that comes to him through her income? These are a few of the questions which may aid us in understanding why the presence of an income tax is so frequently spoken of as fruitful of prevarication, evasion and perjury.—*Social Economist.*

For pain, hemorrhage, experience teaches Pond's Extract. No druggist can make Pond's Extract.

### After Vacation

People often feel as tired as before. This is because their blood is poor, their nerve-strength gone, their vitality exhausted. Hood's Sarsaparilla is needed. It will purify and vitalize the blood, create an appetite, and give health and strength in place of weariness, weakness and irritability. It will build up the whole system. "I suffered

**Hood's Sarsaparilla Cures**

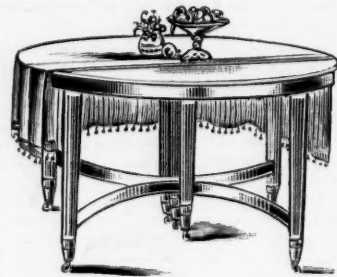
with catarrh and stomach trouble and was in a run down condition. I was very weak and had a tired feeling and suffered with throat trouble. I read about Hood's Sarsaparilla and thought I would try it. After using three bottles I found myself cured. Hood's Sarsaparilla did the work." T. MEYER, Dublin, Pa. Get only Hood's.

Hood's Pills are purely vegetable, hand made.

### ROUND TABLES.

The whirligig of time has brought in again the good old Round Tables of the Eighteenth Century. Today it is reasonably certain that the square table of the last dozen years will soon lose its popularity. It went out of strictly fashionable circles some years ago.

There is much to be said in favor of the round table. It dresses better. It ministers to a livelier sociability. It is more decorative, and it takes a trifle less space.



Enlargement may come in two ways; by a false top which folds away when not required, or by extension leaves exactly as in the modern table. The presence of one or even two leaves but slightly injures the circular effect.

The Round Table is admirably adapted for comfort. The framing permits of generous space for drawing in the chair, and the seats can be evenly apportioned round the board.

### PAINE'S FURNITURE CO.,

48 CANAL STREET,

{ NEAR UNION R. R. STATION. }

BOSTON.

## THE BUSINESS OUTLOOK.

The conviction is universal that the President will sign the new tariff bill as it has passed the Congress. His signature will undoubtedly close the chapter of tariff legislation and for a long time to come there will not, in all probability, be any attempt at general legislation on this subject. Indeed, it is much to be doubted if there will be any legislation of importance on any special features of the tariff. The next session of Congress is short and with the lack of harmony in the ranks of the dominant party it will be very difficult to effect any important changes. As to the situation after next March 4, we shall have to wait till the elections of the fall are over. There are possibilities of a change of control of one, if not two, departments of the government. Hence the country may go ahead in sound satisfaction and confidence that tariff meddling, a most demoralizing agent in business, is done with for a long time to come.

From the start the new tariff promises to work a most radical change in the government's financial standing. And that is a consummation most devoutly to be wished. The weakness of the treasury during the trying events of the past eighteen months has unquestionably served to aggravate the distrust and evils of the times. But the prospect now is good that the government revenues will fatten rapidly. The changes in the internal revenue taxes necessitate an immediate payment into the treasury of large sums, and thus a quick relief is obtained; while in the longer range the income provided by the new bill promises to provide a very handsome surplus. In due time the cash balance of the department will swell and the secretary ought to be able, with tact and good management, to very considerably increase his holdings of gold. In another aspect, therefore, the relations of government to trade, so unfortunate of late, will be restored to a sound basis.

The new tariff bill marks quite a departure in national policy. Free wool, free lumber and some other less important additions to the free list cannot fail to be of advantage to our manufacturers. Getting these raw materials on the same basis as their foreign competitors, our home manufacturers will be able to come much nearer meeting their rivals in neutral markets. Certainly manufactures will be on a more stable basis than ever before. It is these few additions to the free list which give character to the bill, for otherwise it is different from bills passed by the advocates of protection only in degree.

## ESTIMATES OF MEN AND WOMEN.

GEORGE WILLIAM CURTIS.

To stand for principle without bitterness, for good manners without affectation, for democracy without demagogism, for amenity in letters and in politics without surrender of vital purity, and to preserve the enthusiasm of youth for high ideals in society and in the state in the midst of growing sophistication and materialism was the mission of this chivalric soul, this American of a purer type, this just and calm citizen whose heart burned with love for his country.—Charles Dudley Warner.

SARAH ORNE JEWETT.

When you see her with her lofty carriage, her dark eyes, her high-bred and beautiful features, you remember the royal significance of her name in Scripture, and you are half-inclined to wonder how it is that a princess of the old *régime* is writing stories that are the accurate transcript of the lives of peasants. But when, if by rare fortune, you hear her read from her own pages, with a voice like a soft south wind, and with a quaint and lovely air that is all her own, then you know that these stories of hers are written from the heart that beats for humbler, homelier people as if with the same blood.—Harriet Prescott Spofford.

CHARLES H. SPURGEON.

It is astonishing, in a democratic age like ours, when sympathy with the masses is on every one's lips, how rare is the power of communicating with the million. Scores of ministers are writing for the minute world of the learned and hundreds of young ministers are ambitious of reaching the small world of the cultivated, but a book on religion, frankly and successfully addressing the common man in language he can understand, is one of the rarest products of the press. It requires, indeed, an unusual combination of powers; it requires knowledge of the human heart and knowledge of life; it requires common sense; it requires wit and humor; and it requires the command of pure and simple Saxon. Whatever be the gifts it requires, Mr. Spurgeon possessed them in the amplest measure. To find his match you need to go back as far as John Bunyan.—Rev. Dr. James Stalker.

W. T. STEAD.

Bless thee, brave Stead! Sermons I've heard enough  
From weary week to week and year to year,  
But never one of such substantial stuff  
As from thy wise mouth now invades my ear.  
A word should mean a deed; and men should teach  
From pulpit throne not with loose, flapping wings,  
But with a plain, unfaltering purpose preach  
Like the old prophets to the Hebrew kings.  
Such preaching thine, brave Stead, when thou today  
Fearless didst charge all churches and all creeds  
To prove their faith by league for kindly deeds,  
Not by sharp words and quarrelsome display;  
Fools that in wordy wrangling waste their power,  
While the firm-planted foe stands master of the hour.  
—Prof. John Stuart Blackie.

GENERAL BOOTH.

Like all who have broken through the limits of conventionality in the absorbing desire to further the kingdom of Christ, you have been a conspicuous mark for the calumny and hatred of the world and of the nominal church. You have enjoyed to the full, as all the best men have had to do, from the prophets down to Wesley and Whitefield, the beatitude which Christ pronounced on those who for His sake braved malediction. Whilst thousands have been only talking and criticising and sneering, you have devoted every energy of your life to rescuing the poor and preaching the gospel to the perishing. I do not, of course, agree with you in all your views, nor do I indorse all your methods, but I believe that, after admitting every possible deduction, you have rendered a unique and mighty service to the cause of religion and humanity, and I am quite sure that in the sense of this you have your reward now, as you will have it more fully hereafter.—Archdeacon Farrar.

The value of good bread is appreciated by every one, but so few are able to secure uniformly good results. This is often due to the fact that when milk is used the character of it is exceedingly variable; by using Borden's Peerless Brand Evaporated Cream you will overcome this difficulty. Try it.

## RUBIFOAM

A PERFECT LIQUID DENTIFRICE  
DELICIOUSLY FLAVORED.

ITS USE INSURES  
BEAUTIFUL  
CLEAN TEETH

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you make principal safer  
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## HOME INSURANCE COMPANY

OF NEW YORK.

OFFICE, NO. 119 BROADWAY.

Eightieth Semi-Annual Statement, July, 1893.  
CASH CAPITAL.....\$3,000,000.00  
Reserve Premium Fund.....4,225,692.00  
Reserve for Unpaid Losses, Claims and Taxes.....880,941.78  
Net Surplus.....1,009,548.33  
**CASH ASSETS.....\$9,116,188.11**

### SUMMARY OF ASSETS.

Cash in Banks.....	\$193,631.78
Real Estate.....	1,863,781.37
Bonds and Mortgages, being first lien on Real Estate.....	608,759.37
United States Stocks (market value).....	1,408,550.00
Bank and Railroad Stocks and Bonds (market value).....	3,573,455.00
State and City Bonds (market value).....	891,682.74
Loans on Stocks, payable on demand.....	121,000.00
Agents.....	718,505.67
Interest due and accrued on 1st July, 1893.....	36,816.18
<b>TOTAL.....</b>	<b>\$9,116,188.11</b>

D. A. HEALD, President.  
J. H. WASHBURN, Vice-President.  
E. G. SNOW, Jr., Secretary.  
W. L. BIGELOW, Secretary.  
T. B. GREENE, Secretary.  
H. J. FERRIS, A. M. BURTIS, Asst. Secretaries.  
NEW YORK, July 11, 1893.

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tures. Small and large deposits received.  
Particulars free.  
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## Notices and Societies.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to a line). See Subscribers' Column for personal notices, addresses, church and individual wants, etc.

### BENEVOLENT SOCIETIES.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer 105 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Plimou, Treasurer, 55 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New Westminister Association.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. FORM OF A REQUEST. I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A Congregational House, Boston. REV. CHARLES B. RICK, Secretary.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1827, 267 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 267 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to H. S. Snow, corresponding Secretary, Room 22, Congregational House.

REV. ALEXANDER MCKENZIE, D. D., President. GEORGE GOULD, Treasurer. BARNAS S. SNOW, Corresponding Secretary. Congregational House, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the Sailor's Magazine, Seamen's Friend and Life Boat.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. FRANK, President. REV. W. C. STITT, Secretary. W. C. STURGES, Treasurer.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1632.

CONGREGATIONAL MINISTERIAL BUREAU, organized 1874, furnishes churches, free of charge, with Sabbath supplies, stated supplies and candidates. Address Rev. W. F. Bacon, Congregational House, Boston, Mass.

THE people quickly recognize merit, and this is the reason the sales of Hood's Sarsaparilla are continually increasing. Hood's is "on top."

### "CURED BLEEDING LUNGS."

HARTFORD, Ct., March 14.

F. W. KINSMAN & Co.: Dear Sirs—I have been afflicted some three years with a bad cough which caused bleeding of my lungs. I had tried various medicines without any permanent relief. Was recommended to try Adamson's Botanic Cough Balsam and state to you that it afforded me immediate relief. I would not be without Adamson's Balsam under any consideration. Yours respectfully, OGDEN ADAMS.

IN paint the best is the cheapest.—Don't be misled by trying what is said to be "just as good," but when you paint insist upon having a genuine brand of

## Strictly Pure White Lead

It costs no more per gallon than cheap paints, and lasts many times as long.

Look out for the brands of White Lead offered you; any of the following are sure:

"ANCHOR" (Cincinnati). "ARMSTRONG & McKELVY" (Pittsburgh). "JEWETT" (New York). "KENTUCKY" (Louisville). "ATLANTIC" (New York). "JOHN T. LEWIS & BROS. CO." (Phila.). "BEYMER-BAUMAN" (Pittsburgh). "MORLEY" (Cleveland). "BRADLEY" (New York). "MISSOURI" (St. Louis). "BROOKLYN" (New York). "RED SEAL" (St. Louis). "COLLIER" (St. Louis). "SALEM" (Salem, Mass.). "CORNELL" (Buffalo). "SHIPMAN" (Chicago). "DAVIS-CHAMBERS" (Pittsburgh). "SOUTHERN" (St. Louis and Chicago). "ECKSTEIN" (Cincinnati). "ULSTER" (New York). "FAHNESTOCK" (Pittsburgh). "UNION" (New York).

FOR COLORS.—National Lead Co.'s Pure White Lead Tinting Colors.

These colors are sold in one-pound cans, each can being sufficient to tint 25 pounds of Strictly Pure White Lead the desired shade; they are in no sense ready-mixed paints, but a combination of perfectly pure colors in the handiest form to tint Strictly Pure White Lead.

A good many thousand dollars have been saved property-owners by having our book on painting and color-card. Send us a postal card and get both free.

Boston Branch, Congress and Purchase Streets, Boston.

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## The Simplex Printer

100 copies of any writing or drawing in 20 minutes.



The "SIMPLEX" is the easiest, cleanest, best and cheapest duplicating process. Its work is an exact fac-simile of the original writing.

Requires no washing or cleaning, always ready, and will save its cost over and again in sending out notices. It costs but little (\$3 to \$10). Send for circulars.

LAWTON & CO., 30 Vesey St., New York.



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MANUFACTURERS OF

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Light Wheels of Best Grades a Specialty. Also

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LEWIS' 98% LYE POWDERED AND PERFUMED (PATENTED)

The strongest and purest Lye made. Unlike other Lye, it being a fine powder and packed in a can with removable lid, the contents are always ready for use. Will make the best perfumed Hard Soap in 20 minutes without boiling. It is the best for cleansing waste pipes, disinfecting stinks, closets, washing bottles, paints, trees, etc.

PENNA. SALT MFG CO.

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## HOW TO CAN FRUIT

The NEW COLD PROCESS known as

## FRUIT PRESERVATIVE

obviates all this and keeps the fruit fresh and firm in its natural state. For Preserving Jams, Jellies, Marmalades, Pickles, Catsups, Cider, etc., it stands without an equal. Simple, tasteless, harmless, cheap. Mold and fermentation are unknown where it is used.

SAMPLE BOX—enough for 15 Gallons—sent by mail on receipt of 50 CENTS. PRESERVATIVE MFG. CO., 10 Cedar St., Agents Wanted. New York.

The old plan of cooking fruit preparatory to placing it in jars robs it of all vitality and delicacy of flavor.



## DEAFNESS

And HEAD NOISES relieved by using

Wilson's Common Sense Ear Drums. New scientific invention, entirely different in construction from all other devices. Assist the deaf when all other devices fail, and where medical skill has given no relief. They are safe, comfortable and invisible; have no wire or string attachment. Write for pamphlet.

WILSON EAR DRUM CO. Mention this Paper. LOUISVILLE, KY.

Why not preserve your papers?

## A Convenient Binder

For the CONGREGATIONALIST.

Two sizes. } Size A holding 13 numbers. } Size B holding 26 numbers.

Price, carriage prepaid, either size, 75 cents.

W. L. Greene & Co., 1 Somerset St., Boston

## USE "DURKEE'S SALAD DRESSING"

## PUBLIC OPINION ON CONGRESS.

Of all the blunders which the Democrats in Congress have committed, the Wilson-Gorman tariff-income tax bill is the worst, and they will pay at every poll in November next the penalty of their blundering—of their reckless disregard of the welfare of the people.—*Philadelphia Ledger*.

The party of tariff reform, after twenty years of waiting, comes into a plundered inheritance. It is lord of the fee, but the estate has been ravaged. And the robbers and ravagers are of its own number and joint heirs! The pride and joy of possession are changed to shame and wrath, but if the Democratic party would take vengeance on the spoilers, it must strike down its own kin.—*N. Y. Times*.

There ought never to be another such tariff contest. The condition of this bill, as well as the history of the struggle over its passage, demonstrates the necessity of adopting some such plan as that proposed by Representative Coombs of New York and Senator Cullom for the annual revision of the tariff laws by a commission of disinterested experts appointed for that purpose. It is no doubt the fact that the long delay and uncertainty attending the present struggle has cost the country a very large sum of money, because it has disturbed, and in many cases paralyzed, both industry and commerce. It is impossible to ascertain the amount of this loss, but it is safe to say that it exceeds the duty that will be collected under the pending measure for several years.—*Chicago Record*.

Taxed raw materials represent robbery by law. Taxed necessities of life represent the sway of trusts. An income tax represents the ire of those who waste wrought by law on those who save. It caps the tax on property with one on the yield of property. It is double taxation. House votes and Senate votes do not make these wrongs right. Executive approval will not do so. Public contentment with the idea of such approval will not do so. Enactments cannot repeal justice or perpetuate unrighteousness. The nation paid in blood for the long peace of fear and thrift it contracted with slavery. It will pay in disaster for any truce it strikes with corruption and populism through the sale of law. Till God abdicates, men and nations will learn not to discount him in their dealings with one another.—*Brooklyn Eagle*.

The fact stands forth in the plain view of all that a lawless band has held the Congress of the American people by the throat and exacted the special legislation which its robber instincts dictated. That fact must not be allowed to stand. It will breed discontent, lawlessness, anarchy and revolution. It will substantiate the charge that our laws are made by the rich for their own protection and enrichment, and that our boasted equality of all men before the law is a meaningless phrase. Can the good order of society be maintained against this infection of plutocratic principles? The Senate has just passed a stringent law for the exclusion of foreign anarchists. Of what use will this be when the Senate has just done so much on the other hand to manufacture home anarchists?—*Springfield Republican*.

## BIOGRAPHICAL.

HON. JOHN QUINCY ADAMS.

The "farmer member," as he was often called, of the illustrious Adams family died suddenly, Aug. 14, at his home in Mt. Wollaston, Quincy, of apoplexy, at the age of nearly sixty-one. He was a descendant of two presidents and son of Charles Francis Adams, first Republican minister to England, and, like his father and brothers, he was trained in the famous Boston Latin School. He was graduated from Harvard in the same class with President Eliot. He was duly admitted to the bar and at one time was a leading lawyer in Norfolk County, but his fondness for rural pursuits led him to adopt, more and more, the life of a country gentleman and his estate was one of the finest farms in Massachusetts. In his political career Mr. Adams underwent marked changes of opinion. Before the Civil War he was identified with the anti-slavery movement and the Republican party, and served on the military staff of Governor Andrew. Later he joined the Democrats and became the candidate for

governor in 1868, and although defeated made a brilliant campaign. He again left his party when General Butler was the nominee for governor and led a forlorn hope as candidate of the "Faneuil Hall Democrats." Although having little relish for political life he served several terms in the State Legislature, and during his last years rendered valuable aid as a member of important commissions. He had many of the strong traits of character which distinguish the Adamsons of Massachusetts and in private life was a most companionable man.

## EX-GOVERNOR CHARLES ROBINSON.

A varied and dramatic career has closed in the death of Mr. Robinson at Lawrence, Kan., Aug. 17, at the age of seventy-six. Born in Hardwick, a graduate of Amherst and a doctor by profession, he went to California in 1849 by the overland route, actively engaged in the riots there as an upholder of squatter sovereignty, was seriously wounded and while under indictment for conspiracy and murder was elected to the Legislature. He was discharged without trial, returned to Massachusetts, and after a brief residence in Fitchburg, where he conducted a weekly paper, he went to Kansas and there became a prominent figure in politics, being three times a candidate for governor and the first incumbent of that position after Kansas was admitted to the Union. During its struggles for independence he was arrested for treason and usurpation of office, but was acquitted. Of late years he has served as superintendent of the Haskell Industrial School for Indian children at Lawrence and been identified with the Populists in politics.

AN EXCITING REVIVAL.—It will be welcome news to every lover of the antique forms and shapes of a century ago to hear that round tables are coming into fashion this year to a surprising extent. There is always a charm in the old-fashioned round table. It is more sociable and it "dresses" more neatly. They are showing a splendid assortment at unusually low prices at the Paine warerooms this week.

## Marriages.

(The charge for marriage notices is twenty-five cents.)

MOORE-BRIGGS—In Gorham, N. H., Aug. 15, by Rev. Norman McKinnon, Rev. Philip H. Moore of Saco, Me., and Annie M. Briggs of Gorham.

## Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

BEEBE—In Westfield, Aug. 11, Mrs. Ellen M. Dickerman Beebe, aged 61 yrs., 8 mos.

LEAVITT—In North Hampton, N. H., July 29, Mrs. Mary H. Leavitt, widow of T. Cotton Leavitt, aged 84 yrs., 2 mos., 12 days.

MACLEOD—At Cambridge, Aug. 17, Gertrude Elizabeth Macleod, daughter of Rev. Hugh and Harriet S. Macleod, aged 34 yrs., 4 mos.

MILLS—In Marietta, O., Aug. 8, Dorothy Webster, widow of Col. John Mills, one of the founders of Marietta College. She was born at Rowley, Mass., June 14, 1810.

TAYLOR—At his home, Beverly, N. J., Aug. 18, Rev. Rufus Taylor, D. D., aged 83 yrs.

## PAIN AND MISERY

AYER'S SARSAPARILLA  
Cures Rheumatism.

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